

TEXT IS LIGHT
WITHIN THE
BOOK ONLY

**TEXT FLY WITHIN
THE BOOK ONLY**

UNIVERSAL
LIBRARY

OU_160674

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 133/S85L Accession No. 4416

Author Stewart, C.R.

Title Law of love

This book should be returned on or before the date
last marked below.

THE LAW OF LOVE

THE LAW OF LOVE

AS EXPOUNDED IN A NARRATIVE OF LIFE
AND ACTIVITIES ON "THE OTHER SIDE"

BY

C. R. STEWART

LONDON :

KEGAN PAUL, TRENCH, TRUBNER & CO. LTD.

NEW YORK : E. P. DUTTON & CO.

1921

PREFACE

THIS book is divided into three parts, of which the first and third are composed of verbatim reproductions of messages received by automatic writing. These form only a small part of my collection of automatic messages, which includes a number obtained from more than one source. Those published in this book were all communicated to me during the last few months by a relative who passed over many years ago, and had had time to reach the level called the spiritual plane, where the memory of past lives is recovered and the divine plan for the world is seen. Hence anyone who has been on that level and has voluntarily descended to the astral for the purpose of helping in the work is worthy of credence.

As regards the method of their delivery I can only say that there is more than one method of so-called automatic writing, one of which is really nothing more than inspirational, which I have also experienced; but that in the purely automatic kind the pencil is controlled not by the writer, but by the person on the astral, hence there is no opportunity for the sub-conscious imagination to play tricks, as so often happens with many so-called automatic messages.

Amongst the rest of my collection are many messages, not all from the same source, nor by my own hand, which contain information on various points of occultism and also on the past lives of a certain group of egos who have helped to make history many times during the last two thousand years or so. These not only form an interesting study in the workings of what the Easterns call the Law of karma—which is merely the law of cause and effect, or “as a man sows so shall he reap,” in future lives if not in his present one—but have enabled me to draw certain conclusions which have been embodied in Part II.

The third part continues the verbatim reproduction of automatic messages.

The condition necessary for obtaining reliable *teaching*—as

distinct from casual information—by automatic writing, appears to be that the astral communicator should either have been on the spiritual plane since his last earth life and have gained the knowledge for himself there, or else have reached that superhuman stage of evolution when he can focus his consciousness on the spiritual plane at will.

Many persons on the astral who have recently passed over are only too willing to give information through a medium of some kind, but unfortunately their information is not always correct, for two reasons:

- (1) As is explained in the course of this book, the real truth about things cannot be seen clearly and without possibility of mistake until the spiritual plane is reached;
- (2) People who have recently passed over retain for a long time on the astral their preconceived ideas and are liable to be deceived and misled on many points. Hence so many books and publications of automatic messages merely reproduce the erroneous conceptions on points of religious dogma which exist on the astral as on the earth, because the communicator has not sought deliberately for the truth about things, and is content to relate what he sees or thinks.

These statements may seem dogmatic, but evidence in support of them will be found throughout the book itself.

I cannot, of course, guarantee that all the statements in the automatic messages are infallible, but I can guarantee that they are genuine, and my firm conviction is that they are correct in all essential points.

I must ask the indulgence of my readers for the apparent want of sequence in Part I., but the messages are in most cases reproduced in the order of their delivery; to have rearranged them all under subject headings would have been an impossible task.

C. R. STEWART.

CONTENTS

PART I

		PAGE
Chapter	I. Concerning Evolution	1
„	II. The Trinity	11
„	III. The Seven Lines of Activity	24
„	IV. The Astral, Mental, and Spiritual Planes	33

PART II

„	V. The Law of Experience	55
„	VI. Love's Sacrament	64
„	VII. Astral Marriages	83
„	VIII. The Judgment of the Soul	90
„	IX. The Law of Liberty	101

PART III

„	X. The Conflict of Thought on the Higher Planes	119
„	XI. Prehistoric Continents and Races	130
„	XII. Egypt before the First Dynasty	150
Conclusion		160

Part 1

CHAPTER I

CONCERNING EVOLUTION

**The higher
planes**

THERE are many different levels on our side, and they all have the same characteristics, but differ in their density. As there are no definite divisions they interpenetrate, but when one reaches the higher planes the only difference is that one cannot see the evil which exists on the lower; nor can one feel any evil vibrations. The part where I have been is completely out of touch with the world, and yet we could always see the result of good actions, they showed up like flashes of light and then died down; but when they were exceptional they showed up for a longer time and only died out slowly.

The past causes of things are seen, and their future results. Many actions leave behind them a sweet smell like incense, and this clings, to build up the future result. . . . I saw a great flash of blue which lasted longer than any I had seen, and the incense which arose was of the scent of roses, and built up a pillar of enormous height. All good actions are seen, but nothing evil until we

descend to the level where I am now. The higher one goes the lighter everything becomes, both in weight and clearness. The highest plane I got to was three planes higher than the one on which I am now.

The statement that people on the higher planes exist in shells of their own thought is absurd, as are most of the statements made by those two under trance; I want to warn you not to believe any of them.

There are plenty of people living on these planes, and on higher ones still. I have asked them whether they prefer life there to the physical, and most of them said they would not go back if they could, but a few were eager to return because they wanted to help.

**Method of
progress**

When a man goes over the astral he finds himself first on the level that I am now,¹ but after a few years, when he has worn out earth desires, he goes on to the plane above, which is still on the astral but is a higher state. Here he remains till he has lost all desire for passion,² and then he passes on to the plane above, which is one of mental matter, and is quite out of touch with the earth, and here he remains till he has purged his mind of all thoughts of a material kind, such as business, or actual happenings; and then he ascends to the plane

¹ This only applies to well-evolved or unselfish people; a large number go to a lower level, as is stated later.

² This statement appears to have got confused in transmission, as a subsequent message says that the desire for passion must be exhausted before reaching the higher astral.

above, which is one of spirit, and here he recovers his memory of past lives and those of the persons with whom he has been connected. I remained on this plane for three years as you reckon, but there are planes beyond which cannot be reached by man till he has become perfected by experiencing every kind of sensation and conquering it. When one has ceased to desire fleshly love or money or power, then the need to incarnate no longer exists, and man becomes divine, but there are very few as yet who have attained to that, but a few are doing so. H has attained it; he is the only man living in flesh who is at that stage. Buddha and Christ both attained, but Buddha has gone over to the dark side since, through pride and rebelling against the decree of the GODS. Many great beings went over with him, and as they were largely influenced by pride they will be cast down on to the lower planes till they are purged of the result of their rebellion.

The astral levels to which evil persons go are lower than the one we work on. There are two of these, and the lowest is inside the earth; the other lies immediately over the earth's surface, possibly beneath in parts.

The Masters The Masters are developed men who are living on the higher planes, but have not got physical bodies. Some are on our side, some on the wrong side and have fallen from the superspiritual plane. Certain of them have been helping us, and among them the one you know as Count de Saint Germain, and

K.H.³ Saint Germain actually lived during the Revolution, and came over here about eighty years ago. The theosophists have made one of their many mistakes about him; he is not interested in ceremonial or masonry or in any of their pursuits.

Dark forces— The darks consist of those human beings who deliberately attempt to obtain their own desires regardless of how they may injure others. They also include those among the evolved who have rebelled against the GODS and are working for their own ends.

There are no angelic orders outside human evolution as L. said, and therefore also his statements about the evolution of birds and fishes are all wrong. Fishes pass on into animals, birds become human direct.⁴ Thus the only assistance the darks can get is from the thoughts of the mass of mankind; these thoughts they collect and aggravate, preying on the minds of those who are aggrieved or unhappy, thus providing themselves with a weapon of attack. The best defence against their poison gas is a calm and serene attitude of mind and a perfect confidence in the GODS.

The nature spirits have their place below the human, but have actually attained to the stage of having souls. They individualise from birds and fishes when these become fit to pass on, but are not

³ The theosophists claim that two of the masters, named Morya and K.H., or Koot Hoomi, influenced the founding of their society. The term "masters" is given to those men who have attained perfection through the ascetic line, instead of in the ordinary way.

⁴ Except the class that become nature spirits first. See Chapter II for a full explanation.

ready for human form, but are too advanced for the forms of fishes or birds.

Sharks are a form of fish which pass into the forms of cannibals, but the nature spirits pass into the form of kind savages such as the Zulus or the Kaffirs. Zulus are much more peaceful than people believe, and their morals are superior to those of the English of the present day. They only think of how much money a person has, or what his social position is, but the Zulus estimate a man by his personal worth. They are far superior to the English in many ways. They have a very strict code of morality and enforce it; they have a very strict code of religion and enforce it; they have a strict code of honesty and enforce it.

Means of

communication

The only means of communication between the higher and lower planes is by transmission of thought. When a person on the higher levels wishes to talk to one on the lower, he sends him a thought, telling him to be ready to receive a message; then, when he gets the answer, he gives the message, and the other acknowledges it and adds anything he may wish to say.

When one descends from higher planes to lower, one cannot return to the higher except for good; but when one has voluntarily renounced the delights of the higher, one has no wish to return. One can keep in touch with persons on those levels and get any information that may be necessary by thought transmission, but the chief thing is that the business of helping the world should be carried on.

The planes where the majority of people go are the astral and the planes below; they are all the lowest classes who demand the lowest vibrations; but the select go to the planes beyond the astral; but they do not think they are favoured, because they do not know that they are the exceptions, and so they are ignorant of what goes on elsewhere. They think that they are the ordinary people and are surprised when they find that many are below them. Then the shock comes of finding the truth, and they think the world is in a very bad way, for they think the people below them are in hell; but this is not so, for hell is a relative state, and to those who cannot respond to the vibrations of the higher planes there is no hell in those of the lower; but those who have led a wicked life and done evil to their neighbours are "blessed" with the result of their actions for a time that depends on the amount of the evil they have done. But they are always first to start the thought of those actions in others, for they are always thinking of these things, and their thoughts set up vibrations in the ether which affect those who are susceptible to them. But the large majority of them do not do so deliberately, but involuntarily, for they have not the will power to do it deliberately.

Now the principal thing the darks try to do is to confuse the minds of people by spreading wrong ideas by only thinking of them. By this means they try to prevent the mass of people from seeing the truth. They think the ideas spread by the darks are the truth. They believe they are inspired by

the GODS. They believe that any other ideas must come from the devil as they call it, but the truth must prevail in the end, and large numbers of people are turning their minds in the right direction. By degrees the number will get larger and larger, and most of the world will see the truth. This will take many centuries, but every reincarnation makes a difference.

Evolution There are very few who reach the spiritual plane, but after they have once done so it becomes easier in future. The ordinary man takes from three to four hundred lives before he reaches the spiritual plane, and after that about another hundred before attaining perfection, but some take less time and others more. The Christ took four hundred and eighty (lives), but Buddha three hundred and seventy, but Buddha avoided experiences and consequently has fallen since through want of them.

Your idea of suicide of the ego is correct.⁵ My opinion is that the haste to finish the cycle of incarnations is responsible for most of the dark agents; and that the discovery of the ascetic line was the inspiration of the chief dark angel, who is known as Lucifer. The poem by Milton was directly inspired by the great poet Homer, who has reached a very high level.

The higher a person goes, the clearer he sees,

⁵ This idea is that just as it is a sin for a person to commit suicide in the ordinary way in order to avoid unpleasant experiences, so the deliberate avoidance of experiences and the shortening of one's period of evolution by taking the ascetic path is a kind of spiritual suicide, or suicide of the ego.

and so the oftener he reaches the spiritual plane the more he gains knowledge of the truth about everything; therefore the greatest scientists or inventors are found among those who have been on the spiritual plane for a few times, but this does not mean that a great scientist is necessarily approaching perfection, because many people develop along the line of science and many along the other lines such as diplomacy, fighting, ceremonial and other lines, but that he has attained a certain definite stage of evolution and will evolve more rapidly in the future than he has done in the past.

There are seven lines of evolution corresponding to the seven planets, and they are as follows:—Uranus, the ruler or business magnate; Neptune, the diplomatist; Venus, the artist or inventor; Saturn, the politician or priest; Mercury, the writer or genius in composing; Mars, the fighter or devotee; and Jupiter, the ceremonialist or lawyer, who seeks to confine everyone within limits of convention.

(Here follows a digression about astrology in ancient Chaldæa, which is omitted as not being of general interest.)

Ancient Egypt Egypt in those days was the home of the Atlanteans. It was long afterwards that Ishtar⁶ was queen, somewhere

⁶ Ishtar was worshipped by the Babylonians, etc., under the various names of Astarte, Ashtoreth, or Ishtar, as the Goddess of Love. Historians have assumed that she was a mythical person. The approximate time given here would place her reign somewhere about B.C. 8,500, or about a thousand years after the destruction of Atlantis is supposed to have occurred. This is referred to by Plato, who was told of it by the Egyptian priests

about four thousand years, and Atlantis had been destroyed in the meantime, but the first Egyptian dynasty did not begin for about three thousand years later. Egypt in the time of Ishtar was peopled by a race of Arab extraction, but mixed with Kelts.

The same philosophy of the ancient Egyptian priests which taught that the soul after death was judged by Osiris and Thoth, will be revived when the worship of Isis is restored. The hand of fate is busy on the land of Egypt at present, but soon the karma will be finished, and then the land shall return to former glories.

**Method of
transition**

The planes are not separated by barriers, but merge one into the other by almost imperceptible stages. Thus when a man has got to the stage of passing from the higher astral to the mental, he does not lose consciousness and wake up in a new condition, but gradually becomes receptive to the vibrations of the mental. All that has been written about the astral in the newspaper to-day⁷ is correct, but there is a great deal more which I will tell you by degrees. For instance, the bridge between the two parts of the astral has not actual existence, but is merely a state of transition, and the towers along the way are states of consciousness or changes in the consciousness, which may occupy some time. When a man has got to the stage of passing from the higher astral to the mental he has only to think of the mental, and he finds himself there, for it is

⁷ This message was received Sunday, Feb. 1, 1920.

not a change of locality, but of consciousness. By the same process a man passes from the mental to the spiritual plane, and gradually becomes aware of his past lives, and then he realises what he has omitted to perform and the qualities which he needs to develop, and then he makes resolutions for the future; and the Lords of karma⁸ help him to keep these by putting him down into an environment where the opportunities arise for doing so; and when he has reached a certain stage of evolution he does not require the help of the Lords of karma, because he chooses for himself the life he will take and the parents he will come down through.

The higher authorities can always intervene to help an ego who has taken on more than he can do. Therefore, the higher authorities are the real arbiters of man's destiny, and can modify the result of his freewill.

The things which affect us most are the lowest things in the eyes of the Supreme GODS, for they are merely karmic, and these do not affect the destiny of each individual; for if he is destined to do certain things whether for the GODS or in the ordinary course of things, he will accomplish them whatever his karma. The case you think of is exceptional. In ordinary cases there is no question of failure beforehand, therefore destiny takes its course.

⁸ The name given to the great Archangels who superintend the administration of Divine justice. Karma is an Indian word signifying the law of action and reaction, or the phrase, "As a man sows, so shall he reap."

CHAPTER II

THE TRINITY

The Super-Spiritual planes

I WILL tell you about the great Beings who arrange the affairs of the human race. They live on a plane three planes higher than the spiritual, and have their consciousness centred on that plane, but they are in touch with the GODS, and their consciousness is also in contact with the earth; but they are thinking all the time how to carry out the plan of the GODS for the evolution of the human race. They are distinct from the Lords of karma, who are on a plane three planes higher still, but have their consciousness attracted to every plane by things as they happen.

The Lords of karma are the highest Beings below the GODS. Then come the Powers who think out the details of the Divine Mind; and then the Principalities, who are concerned with the government of the world and also of the higher planes. Then come the Dominions, who are concerned with the things of the Spirit, and with the stimulation of the arts and beauty.- The next in order are the Cherubim,¹ who are the creative order, and help to

¹ Subsequently called Archangels. The following table shows the order of the planes more easily :—

12. The GODS.	6. Spiritual plane.	2. Lower astral, or purgatorial state.
11. Lords of Karma.	5. Mental plane.	1. Sub-astral; the nearest approach to the idea of hell.
10. Powers.	4. Higher astral.	
9. Principalities.	3. Astral; may be compared to paradise.	
8. Dominions.		
7. Cherubim or Archangels.		

mould the forms on the pattern supplied by the karmic agents. (The Cherubim are on number 7, and the Lords of karma on number 11. The GODS are the only habitants of the 12th sphere.)

Karmic agents These agents are to be found on every plane, even on the lowest astral; and there their work is to pass people on to the next level as soon as the time has come. The ones on this level are not perfected beings, but they act in accordance with orders, so no injustice can be done. They are chosen from people who in their previous earth life have been criminals of a more advanced type, such as forgers, and breakers of the law as regards honesty, or swindlers. Many persons who have held high social position are among them, and they are condemned to this work for such time as the Lords of karma decide.

Then on the astral level where I am now, the agents are perfected men who have fallen from higher positions, like Buddha who is the head of them, and Morya is another. They will remain in this capacity till they have worked out the result of their rebelliousness.

Before Morya gave in to the GODS last month, he was only allowed to function on the lower astral, but now he has been restored to this plane. The Buddha has also been restored lately, as he made his submission about three months ago; he found the forces against him were too strong for him to overcome. He fell about two years before, when you began to get the impression of a battle in the heavens.

**Some erroneous
ideas corrected**

The people who go to the higher planes are limited to the plane on which they live. This applies equally to masters and other evolved people; therefore the Christ, and the masters, who live on the plane beyond the spiritual, cannot appear on the astral, but they guide their followers by thought.

When a highly evolved person rebels and is cast down to the lower planes, he has to gradually recover his former place by assiduous labour for the GODS, and then he passes from each plane upwards.

The theosophists have made many great mistakes over the masters, there is no White Lodge² nor are there any offices such as Manu and Boddhisattva, as they suppose. These ideas were given to . . . by Morya after he had rebelled, which was about ten years ago or rather more, but when he first started the T.S. he was on the higher planes. The apparition to Olcott was a pupil of Morya, who was impersonating him. The portrait of Morya also is quite imaginary. The real Morya has no beard, his last incarnation was that of a Hindu fakir who died over a hundred years ago.

The whole theosophical conceptions of the higher planes are totally wrong. There is no such thing as a monad, the highest principle in man is the ego,

² The theosophical idea referred to is that the entire government of the world is supervised or managed behind the scenes by a small body of "masters" belonging to a "White Lodge," who are supposed to have physical bodies which can endure for hundreds of years by some mysterious magical means. Various offices have also been assumed for them, such as the ones mentioned here. The Christ has also been claimed by them as one of these masters, although He evolved in the ordinary way, and not through asceticism.

and this remains always in contact with the consciousness on whatever plane that consciousness is centred. There is no separate body for it, but the memory of past lives belongs to the state of consciousness of the spiritual plane, and so the past lives are forgotten when the ego takes birth.

When one descends voluntarily to the astral to work then one retains the knowledge one acquired on the higher planes. The state of consciousness which belongs to a perfected human being when in the flesh is of a special kind. He can look up by an effort of will on to the higher planes, and bring down the information, but in the case of persons, however highly evolved, who have not yet attained perfection, there is only a possibility of the knowledge being poured down on to them from above; they cannot look up at will, but meditation on any subject makes it easy to give them information.

The Archangels I will tell you about the various kinds of archangels, which is the name given to those people who have attained perfection, but not through asceticism. The ascetic line produces the masters. Now the Archangels live on the plane above the spiritual, and their duties are of various kinds. Some of them are the makers of forms, not only human, but animal and vegetable. These are brought down from the plane of the Divine Mind by them, and reproduced in the matter of their own plane, and then the nature spirits have to bring the plan down to the lower planes. The other kinds of Archangels may be divided into six groups; the first is that which has to do with the

for the improvement of the human race, and for making of thought forms of business development for the improvement of the human race, and for guiding the kings and rulers of mankind. They bring down these ideas from the plane of the Divine Mind and put them on the spiritual. Thence they are transferred to the mental by the people who are living on the spiritual, and thence they are transferred to the astral in the same way, and on that plane are picked up by the people living, when out of their bodies during sleep.

The next order is that which has charge of diplomatic relations between countries, and can precipitate or avert wars according to the Divine Will. Their plans are transferred in the same way.

The third order is the one I have already explained, the creators of forms.

The fourth is concerned with the administration of justice by judges. The fifth is that which inspires the poets and writers and composers. The sixth has charge of the conduct of wars and also gives inspiration to the devotees. The seventh is the order of those who inspire the laws and customs suited to each country.

The third order also inspires art and music, for these are all forms which are visible above.

The Divine Mind exists on the highest plane, but the Archangels, although their consciousness is confined to their own plane, can bring down the ideas which relate to their own work by looking up as though through a funnel. This process has been described by L , who had been given the

idea by K.H. before the latter ceased to have anything to do with the society. He withdrew when Morya rebelled. . . . It was Morya who gave her the idea about the coming of Christ and told her to train the Indian. K.H. had nothing to do with it. L was deluded by false impersonations.

The various classes of nature spirits There are various kinds of nature spirits, some are antagonistic to man and others are friendly, but they all have their work to perform. Those on the spiritual plane are friendly; these are the animals who have individualised along the right lines and are willing to take human incarnation. They have no consciousness of their own on that plane, but are merely automatic instruments for carrying out the Divine Will. They often remain on this plane for many centuries waiting for a suitable time to be born.

Then there are the nature spirits of the mental plane. These are the fishes and birds who are waiting for incarnation as nature spirits of the kind I told you about before, the ones who are known as fairies. Then there are the nature spirits of the astral. These are the fierce animals and fishes who will incarnate as savages. They, like the former class, are unconscious on these planes, but are capable of being used. They are hostile to men, but being unconscious cannot do any harm.

The physical forms are brought down to earth by the human beings who have been precipitated on to the lower astral through evil lives, or through

certain other causes which I may not state. They remain earthbound and therefore are able to bring the astral forms into a state of density.

Karmic agents Some of the Archangels do other kinds of work; for example, some arrange the parents through whom people are born. These are the ones on the Saturn line who are more like agents of the Lords of karma; they have taken their place on this plane because the development they have gone through fits them for this work.

The agents on the spiritual plane are perfected persons who have renounced the life on the plane above for a period in order to do this work.

The agents on the mental plane are only automata formed by the thoughts of the human race, and regulated by the agents on the plane above. Thus if a man has cruel thoughts these return to him and cause cruelty to happen to him; if he has thoughts of a greedy or selfish kind they come back in such a way that he suffers through the greediness or selfishness of others, not necessarily in the same life. The pure thoughts such as love or generosity, or the desire to help, bring him benefits beyond even the expectation of himself.

The destiny of each individual is seen, and the failures or successes he will meet with, and therefore it is easy to arrange that if he fails in any piece of work which has been given him, that another shall take his place. This can be seen from the plane of the Lords of karma. They arrange accordingly for the various actors in the drama of life to be brought to the places assigned to them, and for

the substitutes also to be at hand when the time arrives. The principal parts are given to those who have been tested before and failed, but the memory of the failure remains subconsciously and prevents them from failing again.

About the

Solar System

The planes beyond that of the Archangels are inhabited by a relatively small number of people. They are the ones who are supervising the work of the Archangels. They consist of people who attained perfection during a previous world period, and the majority of them have passed on to other spheres.

The last world was on what is now the moon, as the theosophists have said; but they are all wrong about the planets Mars and Mercury and their ideas of planets on the astral and other planes.

The life-wave remains on this earth the whole time until evolution has reached the stage appointed by the GODS; then the earth will meet with a catastrophe, and the people who are destroyed will have a period of rest before taking birth on the next world.

Evolution is going on on all the planets, and on some it is more advanced than here, on others less. The more advanced are Venus and Jupiter, the less are Saturn and Mars; but Neptune is about the same stage as the earth, Uranus and Mercury also are. Mercury has a different race of beings to ours, as they are not subject to the laws of gravity, but can lift themselves into the air to great heights. They can also travel through the air and they can see through solid matter.

The messages received by Marconi³ do not come from any planet, but are the beginnings of a new discovery which will become fully known about ten years hence. This will affect both telephones and telegraphs, and will make a great difference in methods of communication.

The other planets belong to our Solar System as astronomers say, but there are millions of Solar Systems, and for each there is its own Hierarchy and its own GODS. Then beyond the Solar Systems are other greater GODS who rule over groups of Solar Systems, and beyond them no man knows what.

True definition of the Trinity The one great truth to be borne in mind is that the GODS are a Trinity, and the First Person is the Will or Power; the Second is the Divine Mother, the Wisdom and Love Aspect; and the Third is the Son, the Creative Aspect. This was taught in Egypt many thousand years ago, and will become again the teaching for the whole world. The early Christians knew of this, but they lost this teaching before the days of the first Council; and the ignorant men who presided at that Council confused the three Aspects.

Religions and the Christ The other Beings who live on the planes beyond the plane of the Archangels are the dispensers of the GODS; that is to say, they dispense rewards and

³ This was written on February 11, 1920, when the newspapers were discussing some mysterious signals received at a wireless station. This new method of communication is commented on more fully in a subsequent chapter.

punishments under the supervision of the Lords of karma, also they arrange for the rise or fall of nations and the progress of the sciences and new discoveries.

The religions of the world are in their charge, and when the time comes for a new religion to be started they give the necessary stimulus to enable the people on the planes below to start it. The Archangels who have charge of this department are the ones on the Jupiter line, the line which governs ceremonial. Thus the Buddhist and Christian religions were started by this means; but the Neptunian teaching is not in their charge, and there will be no ceremonial in connection with it. The Neptunian line of Archangels have charge of it, and in time to come all ceremonial religions will gradually die out. The Roman Church will be transmuted into a channel for the Neptunian teaching, and their priests will change the dogmas so as to be in accordance with the truth, the discovery of which will be gradual; the great fundamental truth being the true conception of the Trinity.

The Christ was given a mission by the GODS to found the Neptunian teaching, but the darks at that time of the world's history were too powerful, and so the teaching was partly lost and partly distorted by the addition of ideas from Jewish sources; and so the Lords of karma decided to make this the basis for a religion of the ceremonial kind. But now, after two thousand years,, the conditions are better, and the Neptunian teaching will prevail.

The Christ lived at the time of Julius Cæsar, and

not of Herod. He was the son of a Jew who believed in the occult teaching of the Essenes, and the Christ was brought up in an Essene monastery, but he was crucified by the Jews on the charge of being a seditious person and of trying to subvert the established order of things. The Jewish tradition⁴ about him is wrong. It was invented by the Rabbis after the early Christians began to believe in the immaculate conception. The darks took care to foster that idea, and thus made him appear to be a divine incarnation.

The theosophists have got nearer the truth, but they made the mistake of saying he was stoned.

The plan was that Julius Cæsar should have established a world empire founded on the teachings of Christ; but after his death the darks gained so much power that they were able to bring about the murder of Cæsar as well, and so the whole plan collapsed.

Instruction on the astral The messages of O . . . are only partly correct; they are largely influenced by his personality and preconceived ideas. The account of the hall of science is quite a mixture of the real truth with his imagination. The hall is not an actual building, but a state of consciousness, and people who have not arrived at that state are able to be shown the history of the past by pictures made by those who have attained it. This state of consciousness belongs to the spiritual plane, and people on the astral can

⁴ That Christ was an illegitimate son and did not know his father.

be shown pictures formed by the thought of those on the spiritual.

The only thing necessary for this is the desire to learn. Thus if a man desires to learn about his past lives, he has to express a wish, and pictures are shown him which give him the amount of information which he is entitled to have; but this is not always certain, because those who show him the pictures have first of all to identify him as an ego, and mistakes occur sometimes.

There are no registers kept on the higher planes and no akashic records such as theosophists think.

Intervals Some people who pass over have
between lives a long rest before returning to
 earth; this may amount to a
thousand years, especially in the case of people who are very spiritually-minded or very scientific; but others return to earth as soon as they are allowed. These are the people with earthly desires and very little spirituality; these often remain on the lower astral the whole time, and are reborn in a few years. The largest part of the lower classes belong to this group, as they have not yet developed intellect of any high order, and a certain amount of intellect is essential to acquire spirituality. A strongly unselfish nature, however, with hardly any intellect, can acquire it, and this is the quickest line of development. This line does not belong to anyone of the seven, but is to be found in each.

The artistic temperament also derives from this, for artistic temperament is not confined to any one line of evolution,

The necessity for unselfishness The greatest thing in the whole world is love, and this manifests itself in many ways such as kindness, affection, generosity, unselfishness. Every act of unselfishness has a result on the character, which helps to the development more rapidly than anything else. The unselfish people always finish their evolution quicker than others, and are less likely to fall later from pride or jealousy, for those defects are akin to selfishness, and where there is no selfishness there cannot be pride or jealousy to any extent.

The usual procedure is for a man to go through a sufficient number of lives to develop a strong sense of egotism; this is necessary to enable him to fight for himself, and then he has a few lives of suffering which not only pay off the suffering he has caused to others, but help him to develop more rapidly. Then he spends the rest of his lives in helping others as well as himself, and acquiring the experiences necessary for him; then finally he spends the last few lives in working entirely for others, though he may often get benefits of a material kind in doing so.

The only obstacle to progress is selfishness, and if persisted in, life after life, it creates such a hard shell round the man that he is in danger of becoming a black magician.

CHAPTER III

THE SEVEN LINES OF ACTIVITY

Black magicians THERE are various types of black magicians. Some are the kind who have become so through selfishness alone; and they are thrown down to the lower astral and remain there till they have to incarnate again, when they come back as millionaires of the type found in America, who think only of getting profits regardless of human suffering.

Then there is the type which has developed by asceticism and starving out the human side of love. These attain the plane above the lowest, where they also wait for re-birth. They are re-born as pharisees of the modern kind, such as the soulless administrators of justice who will strain every point to get a conviction, or the self-righteous priest who condemns people who have done anything contrary to his own conventional code.

The other type is the last, for they are the ones who tread the path of the ascetic to the end, and become eventually masters of black magic and think themselves equal to the GODS. For them a special sphere is reserved, where they live in isolation until they are disintegrated. While in this sphere they continue to throw out their influence on the earth by thought and the performance of certain ceremonial. They have not much power now, as every

act of love performed on the earth helps to destroy their force, and every astral marriage causes their astral forms to shrivel with the fire of love, and there have been several astral marriages lately as you know.

The black magicians are able to be redeemed from destruction provided they have not become black masters, but once that step is taken they are destined to gradual disintegration.

The mystery of Lucifer may not be told, but he is not a black magician. The expression of one thought of love can redeem the person on the black path and prevent him from going on further along that line, and then he has to spend many lives of poverty and sorrow before he has worked off the results of his former deeds, and after that he has more lives to pass in working for others before he has readjusted the balance. The oftener he can feel love the quicker his progress. Many of the most evolved souls have taken this line in the past and have developed much quicker afterwards on account of the amount of suffering they went through, which gives powers of a kind that nothing else can.

Astral marriages The astral marriages¹ take place on the plane I am on, for there is no feeling of passion on the highest astral. The effect of an astral marriage is to send out radiations of love vibrating through the ether of all the planes, even on to the earth; and this reaches both the GODS and the dwellers in the

¹ A full description of the ceremony of marriage on the astral is given in a subsequent chapter.

sphere reserved for the black magicians; but on them it acts like a consuming fire, and shrivels up their bodies, so that after three or four marriages their size is reduced to a great extent, and when there have been enough marriages they will be consumed altogether. This will take many centuries to complete, but when it has been done evolution will become very much more rapid, as there will be no more to take their place. Even now they are far weaker than they were a year ago, and there will be several more marriages during the next few years.

The essential thing for an astral marriage is the existence of a purely unselfish love on both sides. The persons need not be very highly evolved, although generally they are, because the unevolved are so seldom capable of real unselfishness; but they need not have conquered any other defects. But they must also, of course, feel passion for each other, as there is no true love union without; and the most pernicious part of all the theosophical teaching is that which insists on the absence of passion and the possibility of developing the love nature without it.

The seven

planetary lines

The longer a man remains on the spiritual plane the more he develops, not only in spirituality, but also in knowledge, for it is on this plane that he gets inspiration and definite teaching about his particular line. For instance, if he is on the Uranian line he is shown here how to rule wisely and how to avoid making the usual mistakes which rulers make;

if he is on the Neptunian line he is taught subtlety and caution and diplomatic methods, and is shown the plan of the future as far as he is entitled to see. For the Neptunian line is the chief of all, and those on it eventually become the principal administrators of the Divine will. There are other activities for the other lines which are connected with the Solar System, but the Neptunians remains always in touch with the ordering of the affairs of the world.

The Lords of karma, however, belong to the Saturn line. The Neptunian line is intimately connected in a mysterious way with our Divine Mother, and the Uranian with the Divine Father; the Venus line with Horus the Creative Aspect, and the other lines belong, Saturn to the Father, Mercury to Horus, Mars to the Mother and Jupiter to the Father. The other lines are, however, not so intimately related as the first three.

The line a man evolves along is decided by the method of his individualisation from the animal. Those on the Uranian are generally individualised from the large animals such as mammoths, elephants, and crocodiles. Those on the Neptunian from the nature spirits who have been birds; those on the Venus line from the next class of nature spirits who have been fishes; those on Saturn from the fierce fishes and reptiles; those on Mercury from the smaller animals like monkeys and dogs; those on Mars from the beasts of prey, and those on Jupiter from the birds who have not passed on to be nature spirits, such as the penguins and water-fowl and the fiercer birds like eagles, vultures, and so forth,

Thus there is always a conflict between the Neptunians and the Jupiterians, because the Neptunians, having been nature spirits, have more gaiety and irresponsibility, but the Jupiterians have never developed these traits in the early stage of evolution. Also the unevolved Neptunians have no code of morality or honesty, and the Jupiterian's strongest points are these. The thieves and cheats are largely composed of unevolved Neptunians, as by these methods they gradually evolve subtlety. The unevolved Jupiterian suffers principally from self-righteousness and hypocrisy; the Uranian from pride and autocratic methods; the Venusian from laziness and love of luxury; the Mercurian from lying and evil speaking; the Saturnian from selfishness and greed; the Martian from cruelty and aggressiveness.

But every man on whatever line he may be has to learn to conquer the different vibrations of the other planetary influences, and so he is put down with horoscopes which bring him in turn under each planet in his different lives till he has learnt to blend the whole into a perfect harmony.

The correct colours of the planetary rays are not the ones assigned to them by astrologers. Uranus is golden, Neptune is blue with a rose shot effect; Venus is a deep blue, Saturn is green, Mercury yellow, Mars is red, and Jupiter a deep crimson. There is no violet ray, because the colours of the spectrum do not coincide with the colours of the rays; they are arbitrary, and do not follow any fixed laws. The violet in people's auras is caused

by the deep feeling of sympathy, as it is a blend of pure affection which is rose colour, with devotion which is blue, and therefore it is only found in the auras of people who are highly evolved.²

The plane I am on now is the astral, and here one gets vibrations which are free from hatred, but not from certain other forms of evil, such as jealousy, anger, and those vibrations which have tinges of scarlet in them; but no vibration with any black in it can reach this plane.

Passion, and the higher astral The plane above this is free from all scarlet, and only the pure rose colour remains. It is a state which contains only pure affection, and therefore people do not reach it unless they have exhausted desires for passion. This in the case of the unevolved often does not occur at all, and so they return quickly to earth; and then after a period of several lives, if they cannot reach the higher astral of their own accord, they are put down with their passion nature accentuated to a point which brings a revulsion of feeling and the longing to escape from its tyranny; and then when they pass over they spend some time on the plane of the desires and eventually purged by more suffering, till at last they reach the astral, and there they spend a period of comparative peace before going on to the higher astral. There they remain till the time comes for

² The violet in the aura is also supposed to indicate psychic or clairvoyant faculties; but this is not necessarily inconsistent with the statement in the text, as the best psychics are always extremely sympathetic. A person devoid of sympathy could not be a good psychic.

them to pass on to the mental, and after that they may pass on to the spiritual plane provided they have enough unselfishness to be capable of doing so, the only qualification necessary.

The passion which I spoke of as having to be overcome is the purely sensual desire without any love of an unselfish kind. It is the absence of unselfishness which makes it impossible for the person to reach the higher astral. The person who has unselfishness will always reach it, however strong the passion side of his nature may be. The passion in his case wears itself out after a time by the ordinary process of exhaustion and he passes on to the higher planes. Then when the time comes for him to incarnate again, he descends to the astral, and there he resumes the particles of his former astral body or other particles which vibrate at the same rates, and the former feeling of passion returns to him, unless for some reason the Lords of karma withhold it and give him a cold temperament for his new life.

There are no Planetary Logoi³; each planet is ruled by a great Being who lives on the plane of the Principalities, but the GODS are for the whole Solar System.

The Immaculate Conception The actual interpretation of the Immaculate Conception is that the Divine Mother gives birth to the Third Aspect, the Divine Child Horus, at the beginning of the cycle of evolution; the Third Aspect

³ Certain schools of occult thought use the term "Logos" to designate the GODS, and some have supposed that each planet had a Logos of its own.

being the Creative Aspect which is born of the Will Aspect and Wisdom Aspect. The will to create arises in the Divine Father, and the wisdom and love of the Divine Mother brings it to pass.

At the end of the cycle of evolution all is absorbed into the Divine Mother; all the egos at their various stages of evolution, all the Archangels and Powers of every grade. Their subtle bodies vanish and nothing remains but the permanent atom of each. This permanent atom is composed of matter of the spiritual plane in the case of those egos still liable to incarnate, but in the case of higher beings it is composed of matter of the plane on which their consciousness exists. Therefore the theosophical teaching about atoms is wrong.

The period of a cycle of evolution may last for millions of years, according to the amount of time required to reach the level pre-ordained by the GODS, and it is followed by a period of rest, which may last for a similar period or less or more, according to the will of the GODS.

The religions of ancient Egypt The old Indian teaching about the day of Brahma and the night of Brahma is the legacy of the old occult teaching of Egypt ten thousand years ago. The priests of those days had the true knowledge, and those were the days when the true religion of Isis prevailed. Then it became corrupted, and the fable of Osiris being killed by Set originated. Then came the destruction of Atlantis, and the whole of the lower lands of Egypt were submerged for a period, and the land was afterwards populated by

a mixture of the Atlantean remnant with a tribe of negroes from the south; and the religion got still more degraded, and new gods were invented such as Ishtar and Tammuz. And then the Kelts invaded the land, and the religion became still more distorted by the introduction of the worship of Persia under the influence of the Persian monarchy.

And then there came an immigration from India which founded the first dynasty and established the religion of Ra, the one supreme God who was symbolised by the sun. Menes was the actual founder of this religion, though Egyptologists attribute it to a later period. He was an Indian of Brahmin caste, and was accompanied by many of his own followers. The theosophical version that he was a *Manu* is absurd, as is their statement that *Orpheus* and *Hermes* were incarnations of *Buddha*. There was an *Orpheus* in Greece about fifteen thousand years ago, but he was merely a great singer around whose name tradition wove many fairy tales. *Hermes* existed, but he merely gave out certain teachings which were a modification of the Persian teachings of *Zoraster*.

CHAPTER IV

THE ASTRAL, MENTAL, AND SPIRITUAL PLANES

Different levels to which people go THE plane above the lowest astral has been described all wrong by O The lowest plane is the one where all murderers and most suicides go, also those who have done much evil to others; the American millionaires who have all their life worked for money at any cost, regardless of human suffering, and the thieves who live by burglary and theft, also those who commit acts of cruelty or malice, such as those who by slander and lies destroy a person's happiness.

The plane above this is that to which the less evil persons go; those who are ordinarily selfish and have not done any actual cruelty or malice, but also have not done any real good. The large majority of mankind at the present period are included in this category; they are lukewarm for either good or evil, like the Laodiceans.

The third plane, or astral proper, therefore contains a comparatively small population; as to reach it either after death or during sleep a man must have done some definite good to others, however small the actions. This is what Christ was thinking of when he spoke of giving a cup of water to a thirsty beggar. The thing which determines a

person's fitness for the astral is not the importance of the deed, but the nature of the man and the softness of his heart.

The self-righteous hypocrite who thinks only of business in his heart, and thinks he can bribe the GODS by making a large donation to a charity or building a chapel, finds himself after death on the second plane, unless he has been mean and sweated others, in that case he goes to the lowest. The self-righteous women who interfere with their poorer neighbours and are the first to condemn anyone who breaks their code of morals or behaviour, also go to the second plane unless they have by their cruel condemnation driven an unfortunate person to suicide or have driven a girl on to the streets for outraging their ideas of morality, then they go to the lowest.

The greatest sins in the eyes of the GODS are any offences against others, whether these are caused by cruelty of a physical kind or self-righteousness or meanness.

The sub-astral or lowest plane The scenery of the lowest plane is rugged and bare; there is neither grass nor trees nor water, only rocks and stones and sand, and a gloom hangs over all. There is no blue sky, only a dim light like London on a foggy afternoon in winter. There are no buildings of any kind, people wander about the rocks all the time and wonder why the other side is so different to their preconceived ideas. They do not realise for a long time that there are any higher levels, but eventually, when they have been

there long enough to work off the karma, they begin to hanker after better conditions, and then they begin to realise what has kept them there so long. Then they attempt to find the way to better conditions, and if their karma has been exhausted, one of the agents of the Lords of karma is ordered to show them how to escape, and then they have to cross the bridge, which is really a state of consciousness as I have said, and gradually arrive at the second level of consciousness, or the second plane.

The second plane, Here there is light, but not a brightness like there is on the
or lower astral astral; there are trees, but they are dark in foliage; they are gloomy looking and have no flowers or blossoms; there is grass, but it is dark green and coarse; there is water, but not clear running streams, only deep stagnant pools; and the elementals of this plane are not so terrifying as those on the lowest. There they take the form of gigantic landcrabs and enormous spiders and snakes, and large slugs; but here they are merely enormous snails and worms which, although unpleasant, do not attack people like the others do. They are the materialised thoughts of selfishness and meanness and similar defects; whereas the elementals of the lowest plane are the thoughts of hatred, murder, and extreme sensuality. The crabs are malice and slander, the slugs sensuality and beastliness, the snakes are jealousy.

When people have been guilty of these defects on earth they are pursued by these creations of their own thought after death. The only escape is by

altering their thoughts, which deprives the elementals of power to injure them.

The second plane has a large number of inhabitants, and there are houses here made by the thought and will of those on the plane above; but their appearance is not beautiful either architecturally or in the material of which they are made; for the people who come to this plane have not as a rule done any deeds of a beautiful kind, nor thought beautiful thoughts, so they do not deserve beauty. The material of these houses resembles a kind of dark brown clay, and the windows are of thick material like glass, but not transparent. There are no gardens and no public buildings. This plane is rather like the slum district of a city. The people on this plane are unable to fly, they have to walk from one place to another. Persons who have been cripples on earth remain so on this plane or until they can pass on to the astral, where they grow new limbs, or crooked limbs are made straight. The great thing is for a person to reach the astral for the first time, and then it becomes easier in after lives. The persons who are crippled are generally those who have been cruel in past lives, and this is a defect which belongs to all lines, not to any one in particular. The effect of being crippled softens their nature and makes them begin to develop sympathy.

The astral plane The scenery of the astral is very beautiful, the light is brilliant, and hardly varies by night or day; the sun is always visible and the stars, also the trees are

of a delicate green, more delicate even than the beech trees on earth, and the blossoms on them are of every colour. Infinite varieties of trees, each with their own characteristics, stretch over the immense spaces which are covered with grass of a very fine texture and delicate colour. There are high mountains and rivers and waterfalls, and every kind of flower, growing naturally in clumps, and these make wonderful masses of colour and give inspiration to those artists who come here at night.

The buildings on this plane are also beautiful to look at. Their architecture varies according to the period at which they were made; because the people on the plane above create them by thought and will, and their ideals of design vary according to the period at which they lived on earth; thus the more recent houses are designed after the style of the early Victorian mansions such as are found in Belgrave Square, or in some of the more recent country houses, but the design is not so plain as the Victorian. There are more pillars and architraves and the windows are more ornamented with carving in elaborate designs. The material of the houses resembles stone in appearance, but without any joints. The surface is smooth and the windows are of a material resembling glass, only unbreakable.

The house in which I live is a large mansion in a garden, which surrounds it, and is full of trees and wonderful clumps of flowers; there are pergolas of roses, the pillars are of marble and the pavement of the same. The arrangement of the flowers is

that which all landscape gardeners try to get, and the trees form the background. The house contains rooms of a large size, and . . . live in it with me; also we have a common room where we all meet, and this is elaborately decorated with carved wood-like material and with frescoes representing scenes from the higher astral, landscapes and things of beauty.

The higher astral The higher astral is still more beautiful than this plane, and has a grandeur which this has not. For instance, the scenery is on a far larger scale, the mountains are higher and the rivers and waterfalls larger, and the colouring is exquisitely beautiful. The flowers are more delicate in hue and larger in blossom, and there are shades of colour which the astral does not possess. The plane of pure affection has no scarlet and no orange, for orange is the colour of pride. The kind of pride which exists on the spiritual plane or higher, and which may cause the fall of a person who has reached a great height, is of a totally different kind. The pride which is represented by orange is the lower form of this spiritual pride and has a tinge of selfishness in it. The higher astral is free of selfishness in any form, and very few persons reach it. If they succeed in doing so they will inevitably pass on to the spiritual plane, except in cases where they come back quickly for work.

The higher astral is the plane where all the inspiration come from for art in every form, but the original ideals become distorted by the time they

reach the brains of the artists unless the artist is an exceptionally evolved person and lives only for art regardless of the business side, and so many of the finest pieces of inspiration are hopelessly spoilt, and then you get freaks and abortions like the cubist movement. This was originally given to illustrate the existence of other dimensions beside the three, but it has degenerated into an impossible conglomeration of distortions. However, a fresh inspiration will be sent down before long, and this time a better instrument will be chosen to receive it.

The same applies to music. The tone poem style is intended to represent the overtones which exist on the astral, but very few composers have yet succeeded in giving anything resembling them. Most of them think a mass of discordant noise is all that is required.

**Voluntary
descent to a
lower plane**

When a person desires to participate in the work of helping those on a lower plane, he has to descend for a period to that plane, but he cannot return to his own plane except for good.

The statements in the paper yesterday are, like many of the previous ones, full of inaccuracies. There is no city such as he described, it exists only in his imagination; the reason being that he has such strong preconceived ideas on the subject of the after life that these get mixed up with the impressions given to him and frequently overpower the latter. There is nothing more to be said about the two lower planes than what I have told you.

Architecture The higher astral has many beautiful buildings; they are all private houses, as there are no public buildings or halls for instruction on any plane, notwithstanding the frequent statements made by various people. The houses are built by the persons on the mental plane, and their material resembles marble of various hues. Each house contains from three to ten persons, according to the groups who are closely united by affection and sympathy; and the interiors are beautifully decorated with frescoes throughout, and the scenes represented are taken from the mental plane.

The whole of the interiors are of marble, and they contain many columns of exquisite design and a court with fountains of living water direct from the Source of Life. This water they bathe in, and it invigorates their astral bodies and stimulates their emotional natures. The building of these houses is a devoted labour of love by those on the mental, and is done in a few moments, as thought acts so rapidly on these high levels.

Occupations The occupation of the persons on the higher astral is to send out thoughts of pure affection and unselfishness on to the planes below and to the earth; also to build the houses required on the astral from time to time, and to help the dwellers on the astral by thought and suggestion. They are out of touch with the earth, but can see what goes on, and frequently send thoughts to help in a good cause.

There are many causes which the world does not consider good which they assist. They helped the

suffrage movement and now they are helping the Irish in their fight for liberty, and the Egyptians and Indians also. India will be soon independent, and then England will lose much of her trade with the East, as the Indians will be free to deal with all countries.

The principal thing about the higher astral is the selection of the persons there to help in the plan of the GODS. When a man arrives there for the first time in all his evolution, he is examined by the people on the spiritual to ascertain whether he has reached that point in his evolution when he can be made useful to the GODS. If he has attained enough strength of character, he is invited to co-operate with the plan in whatever way suits his particular line of development, and if he accepts he is sent down into incarnation next time under the conditions which will enable him to fulfil the part allotted to him. Thus if he is on the artistic line he may be given a new inspiration for art; if on the ruling line he may be given a country to rule or a business to work up which will be of benefit to the people; but often when they are in the flesh the advice they received on the higher planes is forgotten by the subconscious self, and so the ruler rules for his own benefit, and the artist thinks only of commercial success; and then they fail to carry out what has been entrusted to them.

When a man has reached the spiritual plane he sees all the results of his former actions, and then he resolves not to be led astray in the same way another time; and that resolve becomes impressed

on his subtle self, and this sub-conscious part of him bends his lower self to the right way of acting; but it can only prevent his making the mistakes he has resolved not to, and he is bound to make others of a different kind. The only persons who do not made mistakes in action are the perfected men, and when they are perfected there is no need for them to incarnate any more, for they have learnt all the earth life has to teach them.

The actual method of impressing a resolve on the subtle body is by making a thought-form, which is actually a live elemental and persists until its work is done, which may be for a life or for several lives. Thus if a person resolves to give a life to a certain piece of work, he creates an elemental which lasts until the opportunity comes for that life and he has accomplished the work. The elemental then dissolves back into the atoms of the mental plane.

The mental plane The mental plane is as much more beautiful than the higher astral as that is than the astral. The scenery is of the most magnificent kind, and the colours have still more variety of shade, and are far more delicate. Here there is more brilliancy of light, but the light does not come from the sun, for on this level the sun is no longer visible nor the stars. The light here comes from the plane above, and the buildings here are of gorgeous architecture, like the finest Oriental palaces, with domes and minarets of all colours. Some are in mosaic work like the church in Moscow, others are gilded. These are the residences of the

persons who have either been poor on earth or have despised money or have been very unselfish with it; then the gilding is put on their house on this plane.

Every generous act is recorded, and has its reward on all the planes, and the higher one goes the more visible is its effect. The mental plane can only be reached by those who have passed through the higher astral, and some who reach the latter do not reach the mental because they have not developed enough mentality as yet. These are the persons who are evolving through affection and unselfishness, which is the quickest method, but does not necessarily produce the strongest characters; for those who evolve along this line of affection evade much of the suffering which makes the others the strong characters they ultimately become.¹

The mental plane is the plane where teaching is given to those who desire it. The teaching here is of a more comprehensive kind than what is given on the astral, and includes every subject, either occult or practical. The persons who desire to study science are shown all the workings of the laws

¹ There are two alternative methods of evolving; one is called the line of affection or of the emotions, the other the line of mentality or intellect. In the latter case the ego sets out to acquire mentality first and foremost, the development of the emotional side being subsidiary for the time; and this makes them very hard for several lives, and involves a proportionate amount of suffering afterwards, which eventually causes them to evolve sympathy and affection, but also this suffering, as the message states, makes them the stronger characters and capable of more endurance ultimately. Of course, by the time they reach perfection they have to have developed the emotions just as fully as those on the other line, while these in their turn have had to develop mentality.

of nature; and the latest discoveries which are made on earth are the recovery of the knowledge which they have been given. This is stored up in their sub-conscious self till the time comes for them to bring it through; but the knowledge often gets distorted in the process of recovery, and then the so-called invention does not turn out the success that had been anticipated. Thus the invention of wireless telephones was given to the inventor of the first attempt to perfect it, but he failed to bring through an important detail and so the invention was not practicable at the time; but another person was impressed with the required knowledge and succeeded in bringing it through. The latest invention, however, will be superseded in a few years hence by a process which will make all kinds of communication easier, not only the transmission of messages but travelling also, by the discovery of a new force which will supersede electricity.

The heat that is stored in the atoms of the physical plane will be made available and the cost will be much less.

When a man goes on to the mental plane he comes into touch with the agents of the Divine plan. They live on the spiritual and the planes beyond, but they are able to give teaching by the transmission of thought; for on the mental plane every thought has a form and colour, and thus people on the mental can talk freely with those on the higher planes. Every thought on the astral has a definite colour, but the form is not clear as it is

on the mental, and so it is more difficult to talk with persons on the higher planes.

Propagation of new ideas The other occupation of persons on the mental is to help the world by powerful thought, the vibrations of which reach the minds of those dwellers on earth to whom they are sent; but the persons are not always those in the highest positions on earth, as these are often surrounded by such a hard shell of preconceived ideas that they are not receptive to any help or inspiration.

The people who are given the ideas are often in humble positions, but they are used as channels for the ideas to spread. Thus the suffrage idea was put into the minds of a few women, but it spread until the majority of public opinion was converted. This was a most important part of the Divine plan, since all the defences of the forces of tyranny and reaction were destroyed by this, and the full result has yet to be seen.

The women are always more receptive to new ideas than men, and here lies the importance of the suffrage. The activity of the darks to prevent it was extraordinary. They sustained one of their worst defeats over this question, and were grievously weakened thereby. The plan to destroy the human race by internal dissensions and revolutions and bloodshed was smashed, and conciliation will prevail.

The future of Russia and Germany Russia is going through her regeneration. She had to be born again as a nation and live through

the chaotic period which must always precede rebirth, but it will soon come to an end now.

The future of Germany is terrible to contemplate. She will become a collection of discontented and diseased communes which will be the home of all the most unevolved and savage egos as long as the necessity remains for them to incarnate under these primitive conditions, and then the whole land will be destroyed by a subsidence of the earth which will bring that part of Europe under the sea. The persons who were responsible for the war will be sentenced to go on incarnating there till their sufferings have atoned for their evil deeds.² Austria will share the fate of Germany.

The revolting habits of the Germans have caused a great antagonism against them both on earth and in the higher planes, and the result will be to generally cause the whole German nation to be wiped out, and the only survivors will be made into serfs or slaves for the service of the other nations. The internecine fighting which will come about shortly will result in the death of a large proportion of the population, and the shortage of food will result in disease which will destroy many more, and will destroy also the health and stamina of the race. The consequence will be that the egos who are reborn into the country will be diseased or deformed, and many will be crippled as the result of the diseased conditions; and this will be the oppor-

² This prediction came through on March 12, the day before the militarist *coup d'état* drove out the Ebert Government for a few days; the following paragraph was given four days later.

tunity for the wicked men who caused the war, and were guilty of so many atrocities, to be reborn and work off some of the karma of their evil deeds. I can foresee the time when the Germans will be regarded by the rest of the world as the Jews were in the period of the Crusades. They will be shut out of every country and will trade with them only on terms which will leave them the smallest profit.

Other work on the mental The other part of the work of the people on the mental plane is to arrange the thoughts of the human race and get them into a classified arrangement so that they can be made use of. The evil thoughts do not reach the mental but remain on the lower levels of the astral.

The thoughts on the mental are capable of effecting great results, and every reform that comes about is helped on by them. The way they are used is as follows : The people on the mental plane collect all the thoughts on the reform which has to be brought about and send them to the politicians or rulers who have the power. The force of these thoughts has a powerful effect on them, and if they are opposed to it, gradually undermines their will-power and resistance. The others who are in favour of it are greatly helped and encouraged.

The spiritual plane The spiritual plane is glorious beyond possibility of description. The scenery is quite a different kind to that of the planes below. There are no mountains or trees or forms of things as we should call them, but all is a living mass of colours of every

variety of hue, except of course the colours which cease at lower levels; and the form of these colours is constantly changing like the hues of a brilliant sunset.

There are no houses of course, as there are no forms, but each person lives surrounded by his own particular auric colours, and this is what gave rise to the idea of the aura or body of colour of an oval shape. The more highly evolved a person is, the larger the extent of this auric colouring, and in the case of a perfected man it extends for several yards on all sides.

The effect of the vibrations on this aura on less evolved people is to raise their own vibrations to a higher rate than they can vibrate normally, therefore every time a highly evolved person goes into a crowd of less evolved, he is helping on their evolution. But he feels the effect subconsciously in a loss of energy, as he has been giving out all the time himself, and therefore he requires some stimulant to replace the lost energy.

The reason that a feeling of irritability comes on afterwards is because the vibrations of the less evolved are trying to the more evolved, and therefore the reaction is apt to produce irritability. but this is part of the work and must be endured. Therefore when a man takes a woman to live with him, either in marriage or otherwise, who is less evolved than himself, he often gets feelings of irritability; but at the same time he is helping on her evolution even though they may quarrel occasionally.

The heart is the source of life, both physical and spiritual, and if the heart be hard the flow of spiritual life is checked, just as if the heart ceases to function the body collapses. The most important thing in life is to have a kind heart, for if the heart be kind the actions will be good, but if the heart be bad the actions will be bad.

The only sins a man can be guilty of are the acts of unkindness he does to others. What he may do otherwise is not sin, but necessary for gaining experience. He may do things that injure his health, but that does not hurt others. The large majority of people think that if a man gets drunk he has committed sin, but as long as the effect does not make him unkind to others there is no sin. When a drunken man beats his wife or raves at his family that is sin, because it is unkind to them. Also if a man spends in drink or in his own amusements the money he should use to support his family, that is sin, but all these things can be judged by common sense if one be free from prejudice or preconceived ideas.

The spiritual plane is the home of all inspiration in art and beauty, as the mental is in science. The great geniuses all get their inspiration from this plane. The higher astral is the actual plane where the people on earth pick up the ideas from, but their origin is on the spiritual.

The only antidote to depression is beauty of thought, and the more people there are who have beautiful thoughts, the less depression would there be in the world. For the vibrations of beautiful

thoughts are far more powerful than those of depression, and overpower them. The anxiety and worry most people give way to over small things can be overcome by substituting a thought of beauty, and if this were generally known and acted on, the world would be a much happier place.

The majority of the human race reach the spiritual plane when they have passed the turning point of their evolution, that is to say when they have had a sufficient number of incarnations to make them amenable to the influence of those who are trying to help them from the higher planes.

The higher mentality which is found only in men that work with their brains and at some recognised form of science derives from the spiritual plane, for there they are inspired with the ideas which they try to work out on the physical. The great artists and musicians also get their genius from this plane; the great diplomatists and rulers and every kind of great men.

Julius Cæsar Charlemagne was the greatest ruler of the present period of history. He was a reincarnation of Julius Cæsar. He has had one life since, but not in a prominent position. He was born in England at the beginning of the eighteenth century and lived to be sixty-four, but his position was merely that of a private gentleman. He had to develop certain qualities which necessitated a quiet and obscure life.

The work on the spiritual plane The work of the people on the spiritual plane is to stimulate the development of beauty on the

earth; the beauty of thought as well as of form and colour, for the thought of the human race affects the beauty or ugliness of the world. For instance, during the Victorian era the thoughts of the majority of people were about business and making money, and these thoughts have a drab colour, so the whole tone of that age was thoroughly drab, even the clothing. Bright colours were considered bad form; but now so many people are thinking thoughts of a more spiritual kind that the result is beginning to be seen in the revival of bright colours in clothing and decorations. Soon this will be extended widely and will affect the design of buildings, and architecture will be considered from the point of view of beauty and not merely of cheapness.

The spiritual plane is also the home of new discoveries in science of all kinds, and the reason why discoveries are increasing is that more people are beginning to reach the spiritual plane between their lives.

The spiritual plane has many mysteries, among them is that of the attraction of the earth, the true explanation being that the earth has a heavy list to one side, and this creates a frantic desire on the part of the molecules of the outer spaces to try for the maintenance of the equilibrium of the globe in space, and consequently they are always flying in to the support of it and get absorbed in the process.

**The plan of
the Gods**

The likeliest things are often the ones which do not happen, because the plan of the GODS is necessarily

veiled in mystery, and therefore the real events are kept in concealment till the time arrives when they must occur. This often causes doubt and depression, but the servants of the GODS have to learn trust and faith, and not to be upset when things appear to be difficult. The higher persons on the plane beyond the spiritual have their difficulties to contend with just as much as those on the earth, and being on a higher plane and therefore in more dimensions, they present a much more complex appearance.

When I was on the spiritual plane I saw the plan for the future events always like a great mass of colour constantly changing, and these constant changes of colour were variations of detail in the plan, so you can see how difficult it is for them to decide on which details are to be adopted and which have been rejected. Then when they have decided, they have to try to bring down the details into form on to the astral, and thence on to the physical, but if they have made a mistake, the detail is thwarted by the darks.

**The reservoir of
spiritual force**

The principal work of those on this plane is to accumulate a reservoir of force for the helping of the world, and the inspiring of beautiful thoughts and actions. This reservoir has been mentioned by L , but he mixed up the people who accumulated the force with imaginary beings. The only persons on this plane who have achieved perfection are a few who have volunteered to remain here for a period to instruct the others and receive the orders

of the higher authorities who govern this plane. The higher authorities are archangels who live on the plane above and belong to the Neptunian line; the other lines on this plane are used for other purposes such as I mentioned before.

The final thing to be said about the spiritual plane is that the egos who get here are trained for their next lives in the work they are destined to accomplish.

Change of sex The sex of a person usually remains the same, but every ego must have experience of both sexes, and therefore has to change sex occasionally. The sex of each person is decided by the way they individualise. Those who do so through affection become female; thus the female sex predominates in the development of the emotions, being capable of greater love or greater hatred, but less mentality. When one finds an intellectual woman she is usually a male ego in a female form, and the converse applies equally, hence intellectual women seldom appeal to men from the point of view of passion,³ and women as a rule are not attracted to a female ego in a male body; the consequence being that those men become the outcasts unless they are evolved enough to live

³ The term "intellectual woman" used here does not mean the highly evolved woman in whom the intellect and emotions are both well developed, but the kind one might call the blue-stocking, or the female professor of severe type. The female ego when highly evolved and nearing perfection is capable of intellect of a very high order, just as the highly evolved male ego is capable of as much affection, love, and self-sacrifice as a woman. The perfected person of either sex must have both mentality and emotions developed up to the necessary point.

decently. The sole exception to this rule are the egos who are determined not to avoid any form of evil experience on account of the extra strength of character which they gain through the subsequent suffering.

Part II.

CHAPTER V

THE LAW OF EXPERIENCE

IN order to avoid possible misconceptions it is advisable to give a somewhat detailed explanation of that part of the Neptunian teaching which insists on the necessity of enduring of experiences, good and evil alike; including the statement that the only sins a person can commit are those which hurt other people.

A superficial reader is apt to run away with the conclusion that this means that it is right for a person to commit certain crimes or follies, and that everything wrong can be excused on the score of being necessary for "experience." This however is a fallacy which cannot be too strongly condemned, and only arises because the full meaning of the teaching cannot be comprehended without thought and mental analysis; it is too subtle to be grasped by a shallow mind, therefore I propose to attempt an elucidation which will prevent it from being misunderstood.

To begin with it must be remembered that the opposing forces of the light and the dark sides are composed entirely of humanity either in or out of physical incarnation. There are neither angels nor devils outside human evolution—even the black magicians who are destined to gradual disintegra-

tion were ordinary human beings till they were cast out into the special sphere set apart for them. Leaving them out of consideration, we may divide the whole of humanity—and by that term I include all egos who have not yet reached perfection and ceased to incarnate—into three classes.

(1) Those who are actively on the side of right, the white side.

(2) Those who are for the time being actively on the dark side.

(3) The large mass of the human race who are not definitely on either side because they are not sufficiently evolved or unselfish to be actively white, but are too much hedged in by ordinary conventions and the fear of public opinion or legal punishment, or are not sufficiently clever, to do anything really wicked. But, being in this condition, they are easily used as “tools” by the dark powers in the manner which has been already described elsewhere.

We have also seen that on each of the seven rays or lines of development there are alternative ways of evolving; one along the line of mentality and the other along the line of the emotions, and that those who evolve along the latter finish their evolution quicker because they develop unselfishness at an earlier stage and so do not have to be hammered into shape so intensively as the others. But on the other hand they escape a proportion of the suffering which the others undergo, and do not therefore attain quite the same strength of character eventually.

In addition to this there are various methods of *individualising* from the animal to the human, among them being through devotion or through hatred. Therefore it follows that some egos who are *evolving* along the line of the emotions were nevertheless *individualised* originally through hatred. This makes their evolution harder than if they had individualised through one of the right ways, since they develop hatred strongly in the early stages before they have begun to develop love. Consequently for many lives they are more liable to commit murder and other crimes inspired by hatred, until they have developed the love principle strongly enough to counteract it.

Every ego has sooner or later to conquer all vibration in order to be able to use them for good, just as a skilled musician produces harmony and "concord of sweet sounds" where a mere tyro can only make discords. But until an ego has *experienced* each vibration he cannot conquer it, any more one can become an expert violinist without much weary practice.

One cannot conquer vibrations by proxy. If this were possible there would be no need for physical incarnations. We are put down here life after life to learn to conquer hatred, jealousy, passion, greed, cruelty, and all the other lowest vibrations, and having conquered them to use the experience and power for good. Each of the seven lines has its own particular difficulties and temptations as well as those which are common to all. Aristotle said that every virtue was a mean between

an excess and a defect; I think one might also say that virtues are evolved from the transmutation of vices. To quote one instance let us take subtlety, which is the particular quality those egos on the Neptunian line have to acquire to perfection. Subtlety in itself is a quality which may be used either for good or evil, just like electricity or any of the forces of nature. It is neither a virtue nor a vice, it is a quality or possession of the ego. Some people are destitute of it in any form, not having begun to acquire it. A person of this kind cannot suddenly evolve the highest form of it and become a master of tact or statecraft in one life. Its acquisition is a long and arduous process which has its inception in such defects as deceit, lying, dishonesty and treachery.

It may be asked how being a lying thief for a few incarnations can help to evolve tact and diplomacy. It has already been shown that when a person succeeds in reaching the spiritual plane in the interval between incarnations, he recovers the memory of his past lives and of those who have been connected with him, and he sees the mistakes or " sins " he has committed and how he can atone for them; also that he then frequently makes resolutions not to make similar mistakes again, and if the resolution is strong enough it prevents him in any future life from making them. Thus it is impossible for many people to commit a murder, no matter how great the provocation or inclination may be. At the same time the experience he has got from his mistakes is all gathered

up and impressed on his inner self or ego, and this is why people are born with natural gifts for one thing or another.

If an ego has been cruel, or tyrannical to those in his power, he may decide to spend a life working for the class he has oppressed, in order to restore the balance. Doubtless many of the leaders of ultra-democratic movements have in past lives abused power either as rulers or business men. If they had not had experience of power they would not have developed the strength of character to sway masses of people or the organising ability necessary for success. It is as impossible to acquire experience and build up permanent qualities of the character without making mistakes as it is to learn about life by sitting at home reading realistic novels and books on psychology. If a man wishes to be an expert engineer he goes into a factory, he does not content himself with reading text-books. Experience cannot be obtained by proxy. One may tell a child repeatedly not to touch a red hot iron, but one day it may forget and burn its fingers—it will never forget again.

There is much truth in the saying that a reformed poacher makes the best gamekeeper; the reason of course being that he is up to all the tricks of a poacher. No doubt also the best detectives have in previous lives been successful thieves, swindlers or burglars; for the subtlety of the clever crook and the detective is the same quality, only in one case it is used for purely selfish purposes and in the other for the benefit of the community. The same

applies to all other qualities, as anyone can deduce for himself; for instance the Mars line which produces courage and devotion begins in cruelty and fierceness, these being the defects or vicious sides of the higher vibrations.

Having reached this point in the explanation we now come back to the fallacy which I mentioned at the beginning of this dissertation, namely that all sins can be excused as being merely "experience." If this were carried to its logical conclusion there would be no law of karma, no divine justice, no punishment for criminals on earth. The fact that we have to acquire experience of evil as well as good does not make us any less evil while we are going through evil experience, nor does it mean that crimes or vices are to be condoned by the rest of the community because certain egos are going through that particular stage. On the contrary, by fighting against vice in every form we help these egos to finish their experiences more quickly and learn their lessons sooner. If there were no penalty for murder, how would a murderer ever learn his error? Would he not on the other hand indulge all the more freely? Those egos who are going through evil experiences in order to learn to conquer vibrations which they have not yet mastered, must be considered as being, for the time, more or less on the dark side, according to the nature of their offences.

By offences, I mean deeds which affect other people, for a man who is addicted to drink more than he can stand without becoming intoxicated is

not guilty of any sin unless his drunkenness causes pain or suffering to others. He is merely his own enemy. Nor it is a sin to break the ordinary customs and social conventions; on the contrary it is usually only highly evolved egos who have sufficient independence of thought and courage of their opinions to do so. Conventions are useful for the mass of people who require some guidance as to their general behaviour, and very often the fear of public opinion will restrain a person who would not be deterred either by conscience or religion from some act of cruelty or vice. But conventions and even systems of government have to be broken down from time to time as they become crystallized and obsolete, and then some of the more evolved egos undertake to do this and are strong enough to face the abuse of the ignorant for doing so.

There are some experiences which it is unnecessary for any ego to fathom and which are better left alone; yet numerous people even at the present day seem determined to fathom them. An ego can acquire all the willpower and determination necessary without spending two or three lives in black magic practices, and he can develop his love nature to perfection by the gradual acquisition of unselfishness through ordinary passion and love without seeking the unnecessary experience of a moral pervert. This vice is the most reprehensible as it is the most unnatural, and ought to be rooted out by every possible means. For apart from its effect on the individual it brings terrible

karma on any nation in which it exists on a large scale, as every time an unnatural act is committed it gives additional strength to the dark forces and adds to the discord and strife which they endeavour to stir up to impede progress. This is a statement which few will understand, but the occult explanation cannot be made public. Moreover the individual karma is exceptionally heavy, even if the offender escape detection during life.

It must not be thought that all evil persons are unevolved egos nor that all the most unselfish and apparently virtuous are necessarily approaching perfection. As a matter of fact various types are found at all stages. Many almost primitive savages are harmless and amiable unless they are illtreated, and are even capable of some devotion. On the other hand it requires a rather evolved ego to be capable of great crimes or systematic evil-doing, because though some savages or young egos may be naturally cruel and fierce, they have not the mentality required to think out the diabolically selfish schemes by which some of the present day millionaires and others gain for themselves power and wealth regardless of the suffering they inflict on others.

To be a really successful criminal of any kind requires courage, ambition, mentality and subtlety, all of a high order but used for selfish purposes. A primitive savage may kill his enemy first and cook him afterwards, but he has not the faculties necessary for committing organised brigandage on a vast scale, nor can he become a black magician

even though he may indulge in sorcery and what is called devil worship.

The modern black magicians are to be found chiefly among the selfish politicians and big business men whose sole ideas are power and money at all costs. They will plunge a continent into war if it suits their purpose. The Borgias have been considered difficult to surpass for wickedness, but their crimes sink into insignificance before some of the recognised methods of business or statecraft of the twentieth century. Of what account are a few individual murders by poison or dagger compared with the wholesale suffering inflicted on entire nations—nay, even on continents—by the gambling in the necessities of life on the part of financial magnates, or the blockade of an entire nation to suit the schemes of ambitious politicians and greedy financiers?

CHAPTER VI

LOVE'S SACRAMENT

MANY false teachings have been given to the world on the subject of Love—as indeed on many others—and this is easy to understand if we bear in mind that there are two opposing forces always at work, the light and the dark. One of the ways in which the dark forces constantly act is by working on the minds of people and sowing false ideas and impressions, trying to obscure and confuse the true meanings of teachings which have been given by the agents of the GODS. This is distinctly referred to in the Bible in the parable of the sower; where it is stated that after the seed was sown the enemy came and sowed tares among the wheat.

It is not surprising therefore to find that the question of Love is the one that has suffered most from their efforts, till nowadays the true understanding of the meaning of Love, what it implies and what it demands or necessitates, has almost been lost except among a very few. And minorities are usually unpopular and derided.

Probably one reason of this is also that the majority of the human race to-day are too unevolved, too selfish or callous, to be able to feel real Love, they can no more respond to its vibration than our ears to the wireless waves pulsating

through the ether. For Love to be perfect must exist on all three planes of being, the physical, the emotional and the mental simultaneously; and therefore the true form of it is only possible between members of the opposite sex. For Love includes passion, though it is not confined to this as many people seem to think. But passion is one of the essential parts, the consummation or fulfilling on the physical plane, and this point will be dealt with later. It also includes that perfect mental sympathy and harmony of thought or ideas which enable two lovers to be equally content in each other's society whether they are talking or silent. Often there is no need for words as each feels what the other is thinking or feeling. I do not mean that both necessarily think alike on all subjects, as that would imply that one of them must be devoid of individuality or mentality, but that there is between them the harmony of two complementary halves.

Also Love implies self-surrender; self-sacrifice; and this is usually greater on the part of the woman, as the feminine nature has been made with greater powers of sinking the personality, or merging itself in the loved one, so to speak. Also a woman loves a man to be stronger than herself. Human nature ever remains the same though with slight differences, and as in the stone age the woman became the property of the male who was physically stronger than his rivals, so even now every woman wants strength in her mate; though strength of character is now gradually being substituted for

physical force. Between two real lovers the vibration which each gives out make a perfect chord, a harmony, so that when they are separated for a period each feels as if half of itself were away.

In all cases of genuine Love each thinks only of giving, not of what he or she can get. Each wants to be the giver, to make presents, to do little things for the other, to make the other person's life as smooth and happy as possible, and will sacrifice his or her own comfort, even happiness, to bring about this result. They will give up money, social position, friends, reputation, everything that the conventional world considers worth having, for the sake of the loved one.

How is it that this state of things so rarely exists between respectable married couples? Is it because "the course of true love never runs smooth" but demands sacrifices from each that few people are prepared to make before she will crown them with her gifts? Or is it that marriage as at present constituted has become utterly degraded from the state it was meant to be? That it has become so choked up and loaded round with conventions and ideas of what is respectable, with demands for social position, for marriage settlements, for a "quid pro quo" in one form or another that the true ideals have been lost sight of?

It is an unfortunate fact that in a very large number of cases to-day,

the marriage state is nothing less than legalised prostitution.

This may sound rather a drastic statement, yet what is the real meaning of prostitution? It may be defined thus; whenever a woman surrenders her body to a man (or a man his to a woman) *either* in exchange for value received in the shape of—not necessarily money—but social position, or favours of any sort; or when either of them is not (at least for the time) really and passionately in love in the sense that I have described, that is just as much prostitution, whether the parties go through a form of mummery before priest or registrar or whether they do not, as the practices of the unfortunate women of the streets, who are in most cases more to be pitied than despised; since many of them were originally betrayed by some man to whom they gave all in return for nothing.

Which is more to be blamed in the eyes of the GODS who care nothing for human conventions and the petty laws of men, the too confiding and perhaps half-ignorant girl who, deceived by her first lover and cast out of her home by cruel and narrowminded parents, is forced on to the streets because no “respectable” establishment will give her employment, or the society girl who has sold herself to a man she hates or despises in exchange for a title, two or three houses and some jewellery? And what about a man who prostitutes himself by marrying for her money a woman for whom he feels less regard than the demi-mondaine with whom he sups at a night club?

These, it may be said, are extreme cases. Let us then consider average ones. Take the case of

the average type of middle-class man who, becoming attracted to a girl in his own position, imagines himself in love and proposes. She in her turn may either be sufficiently romantic to imagine her goose a swan, or may desire marriage as likely to provide greater freedom or in order to avoid having to earn her own living. In due course they get married, and then, thrown eternally on each other's society, begin to find out the defects to which they had been previously blind. Being middle-class and "respectable" (which is another term for "ordinary") they probably decide to put up with each other and make the best of a bad job—not having the moral courage to do anything else. Besides, there may be children to be considered. So although they begin to jar on each other, and when together create discordant vibrations which affect their own children and everyone else in the house, they continue to live as if they were lovers and go on bringing children into the world who are conceived by purely physical lust without the redeeming love. Later they wonder why their children have such inharmonious temperaments, or why they are ugly or selfish or stupid. And while we are on this point it may be asked why it is that some of the children born of parents who were not legally married have grown up more attractive and with far stronger love natures and capacity for unselfishness than the average?

Very few parents study or realise the effects of pre-natal conditions on children; they may talk casually about the effect of heredity and perhaps

accuse each other of having handed on certain defects of temperament to their offspring; but heredity alone is not responsible for everything. In most cases children born of parents who are ideally in love with each other are themselves of a loving and generous disposition, while those whose parents are cold to each other tend to grow into icebergs incapable of expressing any emotions; if the parents are quarelling constantly during the nine months the child will almost inevitably be of a quarrelsome or bad-tempered disposition. We must remember that Nature takes no account of what is conventionally considered "moral" or "immoral" but merely of existing facts and conditions.

To illustrate this by a concrete example, there was a girl who was forced by the machinations of her mother to marry a man she detested, a man who was more than half an idiot but had wealth and position; and in due course they had a son. Then, as might be expected, the lady had a *affaire de cœur* with a man who was both mentally and physically suited to her; one who was handsome, athletic, generous, and universally popular. Before long another son was born to her, a real love child. As they grew up each boy reproduced the mental and physical characteristics of his particular father. Which of these boys would be of greater use in the world, the legitimate or the illegitimate?

I hope I have made it obvious that it is a sin against the laws of Nature, which are really the

laws of GODS, for parents who are not rightly mated by temperament and who do not love each other in the real spiritual sense, to beget children. If they do so they can only expect to produce children with warped or unequally developed natures, in the same way that diseased parents produce deformed or physically defective children. For it is a spiritual deformity if the love nature is undeveloped, and parents who do not feel love cannot pass it on.

From the point of view also of highly evolved souls who are trying to find suitable parents to give them birth, it must be very difficult. Doubtless the general coldness of temperament of the English people to-day is greatly due to the conditions of the Victorian era, when the hypocritical conventions which prevailed made it almost impossible for unhappily married couples to rectify their mistake without becoming social outcasts. The passing of the divorce law was the first step in the right direction, but that law is sadly inadequate and unjust in many ways, as all advanced thinkers realise.

As long as we continue to have any marriage laws—and for the ordinary mass of people some legal tie is necessary, it ought to be made simple and easy for people who find they have ceased to love each other or are unable to live together in contentment to annul their marriage and be free to take other partners. A proper measure of reform would do more than anything to reduce immorality and the number of illegitimate births and subse-

quent desertions of mother and child; for it would have to abolish the stigma of illegitimacy altogether, and remove the disabilities of inheritance attending it. If a man knew that the first son born to him in or out of wedlock would be his legal heir, and that he would be responsible for its maintenance, he would be extremely careful how he sowed his wild oats in youth.

The world has yet to learn that the performance of the sex-act from the purest motives of real love is an actual sacrament or act of white magic; but when prostituted by being performed for any other consideration, pecuniary or otherwise, it ceases to be a sacrament or to have any magical power; while in some cases it may become a curse and degrade the parties instead of elevating them. Do not let any of my readers imagine that I am advocating promiscuous affairs for either sex. There is a vast distinction between unconventionality and immorality. To be unconventional is to refuse to be bound by the opinion of the world; to be immoral is to offend against the Divine laws. The trouble is that the world's ideas of what is moral and what is immoral are often very far from the truth. For instance it may be considered a social offence for a man and woman to live together as husband and wife without going through a form of marriage, but as long as they truly love each other and remain mutually faithful there is nothing whatever immoral in it, since they are truly one in the eyes of the GODS. What is immoral—though of constant occurrence—is for a husband to go on

living with his wife in the fullest sense while he has another lover, and vice versa. If they do not get on together and love between them is dead, then if one of them falls genuinely in love with another person, he (or she) must cease to live the married life with the legal partner, even though from moral cowardice or for the sake of the children they continue to live under the same roof.

Since it is practically impossible for a man to be genuinely in love with two women at once, and vice versa, the rule is let a man be faithful to one woman and one only, as long as love between them lasts, and the same law for a woman. Should they cease to be in love it were best for them to break apart and each remain celibate unless or until they meet someone else better suited to their temperament. Of course there are many cases where love will last a whole lifetime and grow stronger all the time, but one must allow for every possibility and variation. At the same time it must be understood that when we talk of a person taking a fresh mate, it is not meant to cover those cases which are only too common in modern society, where men have a different "affaire" every month or two and women change their lover like they alter the fashion of their skirts. These low forms of attraction which are inspired only by physical desire are outside the point, but one must realise that as long as the world lasts human nature is changeable and that some temperaments are more fickle than others and therefore incapable of a lasting and permanent love for one person.

Moreover the fact of living day in and day out with the same person is often very trying, and even where real love exists at first the flame is apt to be gradually quenched by the constant small irritations of perpetual domestic intercourse. Very often too the mere fact of a legal tie produces results which help to kill what would otherwise last a lifetime. Cases have been known where a couple who had lived together unconventionally for years with perfect happiness, got legally married and in a short time had to separate. As long as they are not legally married but each is free to quit, people are more polite and tolerant to each other; directly there is a tie it often happens that the man will try to impose his will on the woman or she will begin to interfere with his liberty of action, and then the whole foundations of happiness are undermined.

No love union, whether there is a legal tie or not, can remain perfect and harmonious if each party expect perfection from the other. There must always be unselfishness on both sides and each must make allowance for the other's imperfections. Highly evolved people are not always the easiest to live with, since their temperament is more pronounced and their nervous system more highly strung than the average, and they are often very sensitive. ✓

To be capable of passionate love necessitates a more or less fiery temperament such as that of the Spanish or Irish or Arabs. But this also causes a tendency to jealousy and quick temper. On the

other hand, a person, especially a woman, who was incapable of either jealousy or temper, would also be devoid of passion, and would, therefore, be either an iceberg or a cow. Bovine placidity may be very peaceful but it does not inspire an ardent love, while after a time it would become distinctly boring and drive a man to seek excitement elsewhere.

Lovers should beware of misunderstandings arising between them, as a misunderstanding can so easily widen into a breach. If one has a grievance against the other, however slight, it is best to mention it quietly and find out whether a satisfactory explanation is forthcoming. Never dwell on a grievance in silence, have it out and discuss it; for the thought grows in power like a germ in a culture tube and eventually will produce much discord. Brooding is apt to produce sulkiness, than which nothing precipitates a rupture quicker.

Jealousy is the result of love's selfishness. It is natural that when you love a person with the whole depth of your being, that you want that person to yourself and grudge every hour that he or she spends with others. Often a woman is jealous not of another person but of the business which engrosses her lover's time and thought. This again is a matter of give and take; the man should realise that though business must be attended to, the mere making of money is not his chief interest, and should take care that it does not occupy all his waking hours, but that some are at the disposal of his mate. During those hours he

should endeavour to forget business details and share her interests. At the same time the woman must be always ready to give him encouragement, advice or consolation over his business, and should take a sympathetic interest in it. A man often wants some sympathetic and sensible person to confide in and to discuss business ideas of a private nature; if he cannot sometimes confide in his own woman he will probably find another who will give him that sympathy; this platonic beginning may lead to fuller developments.

The happiness of many homes has been ruined by one of these alternative causes, either complete self-absorption of a man in making money day and night, or selfish apathy on the part of the woman to everything that does not touch herself. Again as regards jealousy of other persons; even if a couple are so exceptional that they could remain perfectly happy in each other's society day after day without seeing anyone else, it would be a very selfish mode of life. If they are so ideally happy it is their duty to go about in public and spread their vibrations of happiness and affection around them. Even if they sit together in a public place and talk principally to each other they are improving the atmosphere of that place. Has it not often been remarked "it does one good to look at that person, he looks so jolly"? If one person can impart an atmosphere of cheerfulness, a pair of the opposite sexes have about four times as much influence; since it is an occult truth that the vibrations of a man and woman together are far more

potent than those of an individual, as they form a perfect complement which may be compared to the combination of positive and negative in electricity.

But it is right and necessary that each should have their own friends of both sexes, and so long as they remain faithful to each other any jealousy on this point is merely selfish and absurd. Unfortunately, so many men are human butterflies who think themselves justified in sipping stolen sweetness in various directions while they expect absolute fidelity from their wives, that the woman's jealousy is often not without reason. Nor, of course, are all women models of fidelity. But while admitting these facts I am not at present concerned with them, but only with the ideal of things as they ought and, in a few cases, are.

To sum up the whole of this digression in a sentence, it may be said that if marriage is to be saved from being a universal failure, the married couples must learn to give each other perfect freedom of thought and action, and to behave to each other as if they were still engaged. If this is impossible, then it were better to abolish marriage as a legal institution, and much misery would be averted.

Everyone has heard of the theory of twin-souls, and this suggests the possibility that for every person there is a true mate; and that when they cannot find each other they wander about seeking, and try first one and then another in the hopes of finding their ideal. If this be so it would account not

only for the fact that some people are notoriously fickle but also that others are apparently cold to the opposite sex. It must often happen that two soul-mates are not in incarnation at the same time, or if they are, are kept apart by fate.

What I have written so far has been an attempt to summarise briefly the teaching, as regards marriage, of the Law of Love which is destined to be the real religion of the future. For religion does not consist on the forms or ceremonies of any church, nor in any creed or dogmas invented by ignorant monks and emphasised by bishops, but in

our mode of life and our behaviour to others.

The essence of the teaching of Christ is comprised in the sentence "do to all men as you would they should do unto you." There is more religion in one act of unselfishness than in going to church for a week.

I began this chapter with a reference to certain false teachings which had been spread broadcast on this subject. There are certain societies which call themselves occult, and which claim to have the exclusive knowledge of what a man should do to accelerate his progress. They are particularly vehement on the subject of sex relationship, and though they do not actually condemn the married state, yet they point out that the path to perfection lies only in starving out all sex feelings by will-power, a process which they call by the high sounding phrase "transmuting the emotions on to a higher plane." How the race is to be carried on if everybody adopts their teachings it not stated.

They assert that the vital force, if used for the purpose for which Nature obviously intended it, is merely wasted, and that the proper thing to do for the good of one's soul and spiritual development is to lead a strictly celibate life. One of these societies has published a manual explaining in detail how to transmute the natural sex feelings by a particular kind of meditation which savours to me of a very special kind of black magic. For it says that by this method a person can concentrate on anything he desires and obtain it!

I have no hesitation in condemning this teaching as not only pernicious but blasphemous; for it is equivalent to denying the essential principle of the Divine Law of Love. Unfortunately the attempt to follow this teaching often leads to disastrous consequences. For on the same principle that if the safety valve is screwed down the boiler will burst, the attempt to repress natural passions prematurely, on the part of men who are nowhere near the stage of archangels, has led in certain cases to the development of abnormal habits of a criminal kind.

Do not let anyone misunderstand this. Genuine celibacy is of course a virtue, which should be practised by the man who does not happen to be in love; but how many are there who are strong enough in will-power or temperamentally cold enough to be able to do so? The counsel of perfection is for the few—the masses may admire what they cannot achieve, or they may regard it as most professing Christians do the teachings of their

founder—namely, as too idealistic to be practicable.

People who attend churches constantly hear from the pulpit or lectern that GOD is Love, but how many appreciate what that means? for if GOD is Love, Love is necessarily Divine, a part of the Divine manifestation, the greatest gift of the GODS have given to men; and as has been stated previously, the rightful performance of the sex-act between two devoted lovers is a sacrament. It not only should raise both persons to the highest state of spiritual exaltation which produces a lasting effect on them both spiritually and physically, but it also sends radiations of love vibrating through the ether around them which affects people in their immediate neighbourhood and brings down the influence of the GODS to earth. If there were a sufficient number of people capable of this sort of love, all discord and hatred would practically cease to exist in the world; there would be no more wars, no more class tyranny, and an era of real brotherhood would commence.

I cannot conclude this chapter without a reference to the callous selfishness of the average men in their dealing with women. They seem to regard women largely as mere instruments for their own convenience; they will take all she has to give while it suits their purpose, and when they begin to get tired will calmly walk off and leave her to her own resources, regardless of her feelings or of her material future. Often a man will become temporarily attracted to a woman and will live with her for a few months in the most intimate relation-

ship; then he begins to "get used to her," the excitement of a new affair dies out, and thinking her dull as a companion or becoming impatient with her moods he announces his determination to part as coolly as if he were dismissing an employe. He does not for a moment consider the woman's point of view or put himself in her place; he does not realise she may have got really fond of him and that the parting may drive her through despair either to suicide or the streets.

More prostitutes are made this way than any other.

A very small percentage become prostitutes from deliberate choice, the majority have been driven to it by force of circumstances against which they were not strong enough to stand. One particularly disgraceful case was brought to my notice some time ago. It was that of a man who lived for years with a woman, not a common girl of no particular birth or intellect, but a cultured, clever and well educated woman who had travelled in many countries and spoke several languages fluently. After they came together she gave him all her money to develop his business. This business she herself worked up, and was not only his lover but his business partner and also the mother of his child. The business prospered, largely owing to her efforts, and they were living in comfort and happiness; when suddenly, while their child was still little more than a baby, the bomb fell. One day the man coolly told her that he was going to be married to another woman who would advance his

social position, so that she would have to clear out the very next day and take the child with her. He did not even offer to return her her own money which she had given him, and which alone made this new alliance possible for him; and she was too proud and hurt to refer to it. What use indeed are a few hundred pounds when the heart is broken? So she went away and became a prostitute, no other occupation being possible for her in her despair and at a moment's notice. But for this and any other evil that may come to her the man alone is responsible and will suffer in a future life.

At this point doubtless, the woman who has avoided these experiences will say "not at all; why did she not look for employment and earn an honest living?" To which the reply is firstly that she and her child might have starved before she could have found employment, and secondly that those who have not been through the mill do not know what they would do themselves in such a case, and have no right to judge others.

When a woman sees her whole world fall in ruins around her she feels that nothing else matters—she has neither the will-power nor the physical energy to start life again, and thus becomes the prey of fate. The woman who condemns her fallen sister merely shows that she has not evolved sympathy through similar experiences—as yet. But that very condemnation brings its own karma, its suitable punishment.

If only the world realised the fact of reincarna-

tion and the terrible truth of the words " as a man sows so shall he reap " many would pause before committing an act of cruelty or selfishness and ask themselves if they are prepared to pay the consequent penalty.

CHAPTER VII

ASTRAL MARRIAGES

The old saying that marriages are made in heaven has a large foundation of truth, for although the astral plane is not actually one of the spheres which can be included in the vague term of heaven, yet it is on this plane only that love unions are ratified and made permanent for ever. It has been stated that the astral is the highest level on which passion exists, the plane beyond being one of pure affection only. When the Christ said that in heaven there was neither marrying nor giving in marriage, he obviously referred to the levels beyond the astral; for as he had been given a divine mission to endeavour to found the Neptunian teaching, and had attained perfection with the wonderful consciousness which that implies, he naturally knew of marriage on the astral, though doubtless this teaching was part of that reserved for his special disciples which ultimately got lost.

The following account of the ceremony of marriage on the astral is taken from an automatic message. The actual ceremony in this case was performed by a great Egyptian, who had in past lives been king, high priest, and prime minister of Egypt; and now having reached perfection is the leader of the Neptunians on the astral. It was a special honour for him to perform the ceremony

in person, a thing he seldom does; but in this case the parties concerned had links of the past with both Egypt and himself, and were in other respects important people—though not as the world reckons.

Certain points must be borne in mind. One is that only perfect earth unions are ever seconded on the astral, that is to say persons who have had a perfect love affair and are completely unselfish in their mutual love can be astrally married; but as far as I have been able to discover this does not usually happen while they are both living in the flesh. It may happen when one is suddenly taken away from earth life leaving the other heart-broken, in which case probably the one who is left will know nothing about it in the physical consciousness. Or it may take place between two persons neither of whom are in physical incarnation. It matters nothing whether the parties have been “legally” married on earth, all that matters is the quality of their love.

The ceremonials in connection with the marriages start a few days beforehand with rejoicings and festivities—music, singing and dancing. The chief ceremonies occupy two nights, the first being one of preparation, the second that of realisation. All astral unions are perfect unions; of soul, spirit, mind, heart—in other words unions on the spiritual, mental and astral plane so that in truth

the twain are one and the marriage is real.

On this particular occasion, the message says, the dresses and flowers were most beautiful, and

some of the dresses were copied from earth models. The date was September, 1919, when the fashions were of a more or less ethereal kind. The bride wore a green dress of a very filmy nature decorated with silver stars, and sandals of silver, she also wore roses in her hair. The bridegroom wore a mantle of cloth of gold with silver embroidery, and trousers and cummerbund of bright blue bordered with gold. The vestments of the high-priest were of pure gold embroidery decorated with many jewels.

Relatives on both sides were present, some of them being still in the flesh; but as the ceremony took place in the night they were able to be present during sleep.

The actual ceremony was as follows: the bride and bridegroom stood under a canopy, "and the high-priest bound them with circlet upon circlet of rare flowers, while incense filled the air. He used words while each circlet was bound around them, one to be the binding of heart, one of soul, one of spirit, one of mind; and that they are bound on every plane for ever, whatever may happen."

This does not mean that they will necessarily be married on earth in each subsequent incarnation. From information which has been given me I am able to follow up the lives of a certain couple who were married on the astral about 900 years ago, and to see not only the causes which may precede an astral union but the relationships which a pair may enter into in subsequent lives.

In order to appreciate this it must be realised

that links are formed by hatred or injury as well as by love or benefactions. The couple in question had been lovers in ancient Egypt, where it appears that the man murdered his wife, though this is not definite. Many centuries later they were incarnated in Rome in the time of Nero, and here the woman murdered the man—or assisted to do so. Karma forced them to marry in their next life, which was in the later Carlovingian period. No details have been collected about this life, but possibly one of them was removed early by death, for after this they were married on the astral. The next time however they came down as brother and sister, and it was not till the following life that they were once again united in legal marriage. The time after that they both came down as men and in different countries. After that the woman reverted to her proper sex, and they met but merely to be friends without anything deeper than ordinary affection between them.

The reason for this is simpler than would appear to the uninitiated. Each of them had karma to pay off with other egos which could only be done through marriage; while in the case of the woman a change of sex was also necessary on one occasion. But in the future they will again be united in marriage, and when their evolution is finished they will remain eternally linked together in a mystic bond of union which we in our limited physical consciousness are unable to grasp.

Various points arise out of the above—one is the emphasising of the fact that hatred and love

are the two opposite poles of the same emotion; which explains why the greatest hatred, inciting to murder, arises out of injured love. Many murders have been committed out of jealousy, and a person whose love has been spurned or deceived may be capable of actions which no other emotion or injury could incite. Another point is that the egos united in an astral union need not be approaching perfection provided they are capable of sufficient unselfishness and love; and by love I mean passion and affection combined. No astral union can occur in which passion is deficient. It is the passionate affection of an astral marriage which helps to shorten the existence of the black magicians in their special limbo and forms the chief weapon of attack against the dark forces generally. Every astral marriage either averts some great disaster to the race which had been planned by the darks or inflicts a severe defeat on them. Hatred and selfishness are swallowed up in the all-consuming fire of love. All the pure affection of the higher astral cannot effect this.

A third point is that many heartbroken lovers who have been left solitary on earth can console themselves with the knowledge that they are ever united in sleep with the object of their affections, and that during their waking hours these are ever around them seeking to attract their attention, putting their arms around them and grieved at evoking no response. Meditation on the lost one helps to evoke the psychic consciousness which can realise this. Grief expands the nature as no other

emotion except love itself can. As I was once told psychically, " oftentimes we allow the soul we love to appear crushed, because we take advantage of the mental state to mould it nearer to our will."

It must be understood that a person who has attained perfection is naturally capable of passion so long as he remains on the astral or physical planes. To conquer passion is not to destroy or eliminate it, but to develop it to its fullest extent and control it; and a perfected being must necessarily have a perfect love nature.

While on the subject of perfection, it may be explained that the attainment of this state does not imply becoming a saint of the sealed-pattern type; everyone who attains it retains his particular temperament which he has developed throughout the ages and which varies according to the particular line to which he belongs. Thus, a great musician will continue to work along the musical line, inspiring living composers and doing other work in connection with musical vibrations. For example, the overtones of astral music are used for healing purposes. Attainment of perfection involves merely two things—one is the achievement of the necessary experiences which are obtained by physical existence, the other is the acquisition of perfect unselfishness and self-control. It is quite a mistake to think that a perfected man cannot be subject, when in the flesh, to the ordinary human feelings of jealousy, impatience, sarcasm, etc., but he has learnt to control them. His sarcasm will be kept for use against existing evils. He would

be the embodiment of tact and courtesy, the soul of generosity and honour, a perfect lover and an ever reliable friend and adviser.

From what I have learnt on this subject it appears that people usually do not attain perfection until some time after their last physical life; in some cases hundreds of years may be spent on the astral or higher planes before it is achieved. The artistic line requires fewer physical experiences than any of the others, which probably explains why many great musicians and artistic geniuses are deficient in business capacity.

CHAPTER VIII

THE JUDGMENT OF THE SOUL

It was explained in an earlier chapter that the majority of the human race, after death, do not reach the astral plane but gravitate naturally to one of the two lower levels. But those who have once reached the spiritual in an interval between two physical lives come into a different category. Subject only to one condition which will be explained presently, they are free of the astral for ever afterwards; not only after death but during sleep.

But since the average number of lives required to attain perfection, after having reached the spiritual plane for the first time, is said to approximate a hundred, it follows that many of those on the astral are not on the white side but consist of various grades. Those who are purely materialists, those who are still held by the fetters of orthodox religious dogmas, those who are learning the lessons of power and wealth equally with those gaining experience through poverty or oppression, tyrants and their victims, even those who are for the time being definitely on the dark side; in short every variety of character and disposition may be found on the astral.

Consequently there are many conflicts on the astral, though the fighting is not like earth wars;

and when any new revelation of the truth or any great reform is to be given to the world, the preliminary struggle between the white and dark sides takes place on the astral. For those people of some importance in the world who resist reform or new ideas, whether statesmen, bishops, or any other class who have vested interests or prejudices, resist it on the astral as they will later contend against it on the physical.

Probably some of the greatest enemies of the white side for the last few hundred years have been the Puritans, because of their self-righteous hypocrisy (equal to that of the Scribes and Pharisees of whom they are a modern counterpart), their narrow mindedness and their determination to repress joy or anything that might add to the gaiety of life. The object of the darks being to spread a pall of gloom and depression over everything, they have found the Puritans splendid tools for their work.

It is only those persons who think strongly on any point that take part in astral conflicts. For on the astral thought-power and emotion are the two great forces; and the intellectual or artistic interests which a person has in his daily life he is apt to continue on the astral both during sleep and after death. Much knowledge is acquired during sleep by those who desire to learn. A person who is keen on music and desires to become a great musician can learn on the astral the right way to interpret the works of the great composers, provided always that his temperament is capable of

expressing the interpretation physically. In some cases those of the great masters who are still on the astral will take pupils whom they think worth teaching; selecting them not for their accurate execution on the piano or violin but for their emotional qualities. For example Chopin, the master of pathos in music, would naturally look for a pupil who had experienced a great sorrow, as without that experience it is impossible to interpret his works as he meant.

The reason there are so few real musicians of Anglo-Saxon birth is because this race, especially the English branch, have trained themselves to repress emotion or not to exhibit it; so that however accurately an English person may play, their playing usually leaves one cold; whereas a Russian or one of the Keltic races will move a whole audience to tears—though not perhaps an English audience. This repression of all feeling, and stigmatising emotion as “hysterical” or “bad form,” is one of the most fatal mistakes which a nation could make; since repression breeds want of sympathy, and absence of sympathy leads eventually to actual cruelty.

The one exception mentioned above to the freedom of the astral plane is as follows. In the messages reproduced in Chapter I there appeared a detached sentence which seemed when it was written to have no connection with the context. It was the statement that when the worship of Isis is restored the old Egyptian philosophy which taught that the soul after death was judged by

Osiris and Thoth would be revived. Further messages have since explained it.

There are on the astral a few persons who have attained perfection, one of whom has already been mentioned in Chapter VII. Part of their work is to act as judges of ordinary persons when they pass over to the astral at death. Everyone who comes over is inspected by one of these judges, probably without being aware of it; and if he has been unselfish and has done a certain amount of actual good, he is allowed to continue on the astral; but if his crimes outweigh his virtuous actions he is sentenced by the judge to be confined on one of the lower planes for a period sufficient to enable him partly to expiate his offences. This explains the origin of the Egyptian teaching that after death the soul was weighted in the balance against a feather; a virtuous and unselfish soul weighed lighter than the feather and was allowed to pass into the regions of bliss, but an evil soul outweighed it. The feather appears to be the symbol of the good actions which are weighed against the bad. Hence the phrase "has done a certain amount of *actual* good."

To quote the actual words of one of the messages dealing with this point: "unrepentant egos, when they have been judged, are sent down to the lowest plane; there they are confined in prison for a period varying according to the sentence. This prison is not a building, but a state of consciousness, and they are shown by means of mental pictures the result of their past deeds. They suffer

tortures of mental agony and remorse, and when the result has been accomplished, which is the expanding of their emotional bodies through suffering, they are released on to the plane above. Here they remain in a state of remorse for the remaining period of their sentence, when they are restored to the astral—if they have been there before.

“The future of their next life is then shewn to them, and they see the manner in which karma works; the possibilities before them of undoing the harm they have done or of making amends.”

When a highly evolved ego has been punished in this way he usually makes a vow, when he reaches the astral, to accomplish a certain piece of work which will counteract the harm he has done. This may take him two or three lives to do, as the opportunity may not occur at once, or karma may delay the accomplishment. Thus a man who has been a tyrant may take a vow to effect the liberty of some particular nation; and this he is not allowed to do before the destiny of the nation permits.

There is a special tribunal for powerful and intellectual people who have done a great deal of harm in the world, such as statesmen who bring about wars of aggression or who are responsible for a policy of repression or injustice; or selfish plutocrats who have robbed others to enrich themselves by profiteering or any other modern financial methods. In these cases a tribunal of three judges sits, and a prosecutor is also appointed some time before the actual passing over of the statesman or other malefactor, whose duty is to prepare the in-

dictment. The sentences are often very heavy, because the more intellectual a person is, the greater is his punishment.

I have been told that one of the great apostles of militarism and force will probably receive a sentence at this tribunal of twenty years' confinement on the lowest plane followed by two hundred years on the second, before he is restored to the astral; after which he will be compelled to incarnate in Germany where the conditions will have sunk into a state of savagery owing to the deterioration of the race. The rulers of this world generally fail to realise that wars of aggression or the use of armed force for suppressing the liberty of subject races is one of the greatest crimes.

For some people the capacity for working on the astral is not confined to the hours of sleep. When they have attained a certain stage of intellectual and spiritual development they can leave their physical body in charge of what is called an elemental and can function astrally as freely as during sleep. As a rule the physical consciousness knows nothing of this, but merely feels distrait and incapable of any positive thought or mental concentration, but can perform mechanical actions such as walking, eating or doing manual tasks. The elemental remains in touch with the astral body and can summon it back instantaneously to its physical shell in case of necessity. This is the explanation of what is called "dreaminess" in certain people, and is why they are often silent or

“far away.” This term is indeed literally correct, as their real self *is* far away and probably working through another person. I can quote a case that actually occurred which proves this. One day a certain Mrs. N. was feeling unusually distraite and unable to concentrate on anything. A day or two later she received a letter from her friend, Mrs. X., saying that at that very hour Mrs. X. had been sitting to take an automatic message, and Mrs. N. had written through her hand, describing the exact appearance of the room in which her physical body was sitting, and signed the letter with her name in full. Mrs. X. had never seen the room described in the letter. Both Mrs. N. and Mrs. X. are personally known to me.

This case is merely mentioned by way of proof, but far more interesting work than this can be done by the astral self, or rather the inner self working astrally. One can travel astrally to another city or country and assist in any work one happens to be interested in, such as a movement for liberty or progress, and can inspire people with ideas on the subject on which they are working. And since the astral consciousness is so much wider and fuller than the physical, more help can be given in this way than could be given physically in conversation.

There is another kind of elemental which can be created by will and thought in addition to the “servant” left in charge of the physical body; and this is the one created by concentration. The reflective processes of the mind do not achieve this, but concentration of thought and will combined

and directed to a particular end is required. When mental healers or Christian scientists start concentrating they inevitably create these thought-elementals, and it is their workings which achieve the desired object. This process is really a form of magic, for provided its creator is a person of sufficiently strong will and power of concentration an elemental can be a powerful factor in hindering or bringing about events, and in spreading ideas. Most people create these elementals quite unconsciously by the mere desire, constantly thought of, for a certain object. Thus a powerful factor in accomplishing the liberty of any nation has been the mass thought of the people desiring liberty, which was stronger than the mass thought of the opposing side.

The first essential preliminary before any reform can be brought about is the *collective desire* of a certain number of people for it. Women's suffrage was planned and worked for on the higher planes years before it became a factor in mundane politics; and the helpers and guides of evolution worked on the minds of the most receptive women or men on earth impressing them with the idea till they took it up and worked for it.

Similarly, before wars can cease for good and all nations turn their swords into ploughshares, there will have to be a collective mass of thought in favour of the paralysis of government by Force and the substitution of Liberty and Peace. This movement has already begun, but has not yet acquired sufficient strength. There are some people who

think the Great War might have been prevented. No occult student can admit this even as a remote possibility, owing to the persistent mass of Jingo sentiment that had been accumulating all over the continent and in Great Britain for so many years. The thought-forms of racial hatred and jealousy, of greed for colonies and annexations, of selfish desire for concessions of money making value, had to be worked off, and the nations had to learn by practical experience the bitter lesson that

war does not pay.

In addition there was much national and individual karma for cruelty that had been accumulating for centuries which could be only worked off by great suffering. Although Germany will suffer more than any other nation for her share in the war, other nations even among the allies have their share of responsibility not only for the war of 1914 but for all the subsequent fighting after the Armistice. England's punishment will also be heavy. For generations she will suffer for her pride and arrogance in her dealings with other races, for her national hypocrisy and the greed and cruelty of her ruling cliques. The Divine decree has gone forth long since to the agents on the astral that the peoples she held as subject shall regain their liberty; Ireland, Egypt, India, all will before long be independent, and many of the most highly evolved egos will incarnate in Egypt to build up gradually a great civilisation there. Ireland's destiny is also assured, for the Keltic races will take the lead and bring up the arts to a level they have never yet reached.

But the Liberty for which the guides of human evolution are working is not confined to national independence. A nation may be independent and have a normally democratic government, yet be held in bondage by puritanical restrictions, moral conventions, religious prejudices, or the defects of its social system. The term "Liberty" includes liberty of thought and action, individual freedom in the widest sense for every purpose except doing harm to others. Where can one find such liberty now? The tendency of modern states with their experiment in semi-socialistic legislation is to be continually inventing more checks on liberty. Thus in England we have a multiplicity of central government departments and local councils constantly devising new laws and bye-laws which often aggravate the very disease they are supposed to remedy. In America we have the remarkable spectacle of an entire country prohibiting the open sale of alcoholic liquids; a measure which was only made possible by the underhand methods at which the American wire-pulling politicians are adepts. From the occult point of view prohibition is a distinct victory for the dark forces. Wine, we are told, maketh glad the heart of man; wine—by which term we include all the usual alcoholic liquids—is one of the gifts of the GODS to man, and he is intended to use it and to learn not to abuse it. The experience of learning not to abuse it is one of the lessons he is compelled to learn on earth, and to deprive him of the opportunity for this experience is to retard evolution. Moreover,

wine rightly used promotes friendliness, cheerfulness and geniality, and if a person is tired or depressed a glass of stimulant will refresh him and help to dissipate his gloom. But the dark forces unceasingly strive to make mankind unhappy and to delude him with the idea that anything which is enjoyable is necessarily wicked; and in the puritanical fanatics, as previously stated, they have invaluable agents. The result of prohibition has been seen in the vastly increased drinking on board ocean liner and the bribery of doctors to give whiskey prescriptions; so the result of repression—in *this case as in every other*—has merely aggravated what it sought to eradicate. All students of human nature recognise that the surest way to create a demand for anything is to make it unattainable.

Again, the foolish legislation which prevents young people from playing healthy games on Sundays (unless they can afford private grounds for the purpose) merely drives them into occupations of a less innocent nature. This again arises from national hypocrisy. The self-righteous bourgeois who sit on local councils solemnly pretend (with their tongues in their cheeks) that Sunday is a day that must not be profaned by frivolous amusement. Imagine the continental Sunday in England! “Lord, we thank thee that we are not as foreign nations.”

In most Protestant countries the word “religion” is merely a synonym for self-righteous hypocrisy. The reader who has followed this argument intelligently will be able to deduce the reason for himself.

CHAPTER IX

THE LAW OF LIBERTY

It has been said with truth that a nation has the government it deserves. But it might be added that if a nation is inflicted with a bad government it has the remedy in its own hands. It can at any time alter its system of government given two conditions; one is the required effort of will and the other is unity of thought or agreement on the part of the requisite number of people. The apparent reason for the continued existence of bad or inefficient systems of government is to be found partly in general ignorance of the causes and partly in divisions among the community. "Divide et impera" is the only principle by which tyranny can exist.

But a new era has begun to dawn in which humanity, after the concentrated suffering of the last few years, shall take a step forward in progress; when the small nations shall obtain their liberty and a different system of government shall replace the oligarchies which have for so long masqueraded as democracies.

This book would not be complete without a chapter devoted to the consideration of the Law of Love as applied to government; so I propose to attempt this, taking as the basis the fragments of

teaching I have received on this subject combined with the result of personal experience, study and reflection.

It may be stated as an axiom that there are only two forms of government, bad government and good government; though there are three systems, despotism, oligarchy, and real democracy. Either of these three may be beneficent or the reverse. England was never so free or so prosperous as under the absolute despotism of Henry VIII. The local tyranny of the feudal barons had been broken down during the wars of the Roses; years of peace and economy under Henry VII had enabled the Crown to accumulate sufficient funds to dispense almost entirely with taxation, there were no foreign wars to drain the resources of the country, nor capitalists to rob the people. Trade was in the hands of the guilds, wage-slavery had not come into existence, and the common lands had not yet begun to be filched from the people. True it is that Henry's reign was disfigured by various executions and acts of injustice, because Henry, though shrewd, was self-willed and overbearing. Yet these did not affect the liberty of the English people as a whole; for the laws of a restrictive kind were infinitesimal compared with those existing at present, even if these was less security against individual acts of crime.

This instance is merely cited to show that the quality of a government does not depend on its system but on the character of its members, and that under a wise and unselfish autocrat the people

will enjoy far more liberty and prosperity than under a council of selfish and unwise men however democratically elected.

It is said that all government rests ultimately on force; but this is only true if the government is bad or the community vicious.

For the ultimate basis of a perfect government is the contentment of the community, which arises from unrestricted liberty of thought and action for every individual—provided only that he injure nobody—combined with adequate protection and security for all.

The essence of good government is to have as few laws and restrictions as possible, and if immunity from all taxation can be secured the state of the community will be ideal. The origin of taxation in England and other countries is to be found in foreign wars. The annual returns from the Crown property, out of which the kings were supposed to maintain the necessary services of the state, not being sufficient for the expense of carrying on wars, they were forced to ask Parliament for subsidies or loans; and thus the national debt originated. In addition, the alteration through many centuries of money values, the increased expenditure on internal improvements, and the transference of pecuniary responsibility from the king to Parliament, gradually forced a wider basis of taxation; until at the present time a large proportion of the money collected is wasted in costs of collection and the maintenance of expensive buildings and staffs of officials.

Every tax is a source of discontent and irritation. In a perfectly ordered state there would be no taxation, but the government would have at its disposal sufficient property to produce the annual revenue necessary for all the public services, roads and communications, education, hospitals and public health service, and free administration of justice or decisions in equity.

The particular system of government, whether despotic or democratic, would vary in different countries. In eastern countries the large majority of the population is the peasantry, backward and unevolved, which only want to be left in peace to pursue their various avocations without interference. For them a wise and benevolent autocrat assisted by an advisory council representing the various sections of the community would be the best system of government. They are not ready for full democratic self-government like the western nations, and an oligarchy would inevitably include a certain number of men whose selfishness or class interest would overpower their judgment. Of all tyrannies an oligarchy is the most difficult to deal with, since it is easier for its members to avoid definite responsibility. Moreover a king is above class interests, and it is not to his own interest to allow the ruling class to become too powerful; therefore he is more likely—even if he be not wise and benevolent but merely actuated by self-interest—to support the interests of the lower classes against the higher than an oligarchy who belong to the ruling class.

The English people's dread of a powerful king is a bogey which has no rational basis. History, especially that of the last few years, shows that they have lost more liberties under parliamentary government than ever they did under any king. There is no alternative, if a nation desires good government, between

an autocratic king or absolute self-government by the people themselves, NOT by members of the ruling class elected under a spurious pretence of a democratic system.

Self-government is the method best suited to the western nations where education is universal, and this is the system which the guides of human evolution on the higher planes are working to bring about. For the rule of parliamentary oligarchies is based on *force*, and does not rest securely founded on the contentment of the communities. A civilised nation does not need to be overgoverned and restricted by innumerable laws, edicts and regulations. It requires liberty to administer its own affairs in peace and security. Not Laws, but Administration and Organisation are needed. Not Force, but Goodwill and Co-operation.

Force begets tyranny, tyranny begets intolerance and persecution. In any oligarchy, the ambition of the ruling class begets imperialism and the selfish desire for the conquest of other countries. The only way to universal peace and disarmament lies in the substitution of Self-governing communities (linked together by the international character of their trades unionism), for imperialistic olig-

archies who endeavour to rule alien nations by cruelty and suppression, which leads them to massacre individuals or groups of people on account of their political actions or even ideas.

But if democratic self-government is to be good and not bad, it must not be founded on class hatred or the subjection of the rest of the community under representatives of the proletariat alone. This would merely continue force and tyranny in another form. Every class and every industry must combine and co-operate to secure Liberty and Justice for all. Political ostracism should be reserved for any class which refuses to co-operate.

How few people understand the meaning of the word Liberty ! Its real meaning is the absence of control over one person's thoughts or actions by another, whether the other be a relative or an official of the state or of some local council. The devolution of authority to a multitude of small elective bodies and the multiplication of bureaucratic officials all tend to restrict liberty, not to increase it. The thinkers and reformers of the last century in their blindfold search for liberty merely succeeded in creating or advocating new forms of tyranny in their effort to escape the old. The bureaucracy of the Fabian socialists and the despotism of Lenin are both further removed from liberty than the autocracy of the sixteenth century kings.

To realise perfect liberty one must abandon the idea that it is permissible for one person or one set of persons to interfere with other people's habits

or ideas by any other methods than those of friendly persuasion. One cannot make people sober or virtuous by Acts of Parliament, nor is it compatible with liberty to try to do so. Any Act of Parliament or bye-law which forbids a person to carry on his business before or after a certain hour is an infringement of liberty. Every man should be left free to arrange his affairs as he likes, providing he avoids any injustice to others. For a priest, landlord or employer to use the cloak of religion to coerce a man whose ideas or habits they may not agree with is another impertinence and interference with his personal liberty. For a parent to deny a son or daughter the right to choose their own life is a similar case. The only course that is permissible is to use friendly persuasion and advice. Diplomacy and gentleness will often succeed where force fails and merely provokes antagonism and resistance. Æsop's fable about the traveller, the wind and the sun, is a philosophical truth which is universally applicable. The policy of coercion, whether applied by one nation to another or by one individual or group of individuals to another, is a crime. This does not of course apply to any measures of *restraint* which may be necessary to prevent real crimes such as burglary, violent assaults, murder or anything which infringes liberty and security.

But it must be made clear that certain things are not crimes which have been stigmatised as such by tyrants. For example there is no such thing as a political crime. The imprisonment of agitators for

Liberty or reform, however revolutionary their ideas may seem, is not merely a crime but a blunder. The use of force invariably provokes resentment and breeds discontent, and these in their turn promote active opposition by the people who are oppressed. The only occasion when the use of force is justifiable is in self-defence. It is common sense that if a thief attacks one in a secluded road one will endeavour to knock him down, and if one nation either wantonly attacks another or, having it in its power governs it cruelly and unjustly, the nation which is attacked or oppressed is perfectly justified in using force in self-defence or in order to free itself from tyranny.

In any country the aristocracy have always been the greatest enemies of liberty; the reason being that Liberty for the people would mean the loss of their personal privileges, vested interests and power, both political and social. At the present day the old aristocracy of birth and landed property have been superseded by a new one of wealth, the plutocracy, whose opposition to liberty is the same for the same reasons. But after these people have been deprived of their power, a new aristocracy will arise which will be one not necessarily of birth or possessions but of culture and broadminded ideas; the "Bohemians" of the present day, who are now regarded by the Jupiterians as social outcasts because they refuse to be fettered by obsolete conventions, social, moral or religious. The real Bohemians are the pioneers of personal liberty, both of actions and ideas.

They do not judge a man by his pedigree as if he were a dog or a horse, but by his personal worth. Their religion is the Law of Love, and their motto "live and let live." They do not believe in legal marriage or any social humbug. They adore beauty, whether in music, colour, or form; and are consequently the most artistic class, though they do not include in their ranks artists of any kind who have sacrificed their ideals on the altar of worldly success and have burnt incense to the gods of convention.

The aristocracies of the past and present have stifled free thought and new ideas, the aristocracy of the future will include in its ranks only those who cherish these; reactionaries or conventionalists will be regarded by them with the same tolerant pity with which Mayfair now regards the suburbs. This alone will accelerate progress immensely, for conventional ideas will become unfashionable!

There are two principal reasons why the Parliamentary systems of the present day are undemocratic and enable the oligarchies to usurp unlimited power. One is the party system, which when there are only two or at the most three principal parties, means that the candidates are chosen by the "machine" and not by the electors. These merely have the choice of voting for one or the other. The successful candidate's first duty is to his machine and not to the people he is supposed to represent.

The only way to remedy this is to substitute for Parliament a council elected not by local areas but

by the workers in each particular industry or group of industries, and balanced by a reasonable number of persons elected by the rest of the nation who are not connected with any industry, namely the consumers. In England the Trade Union Congress is an excellent example of the proper democratic method of representation, and would be able at any time to form a provisional government during the inevitable transition period of the revolutionary process of transference of power from the oligarchy to the democracy; and to draw up the future constitution with the authority of the large majority of the nation. But the purpose of this chapter is not to show how revolutions can be effected but to sketch in outline the ideal democratic state of the future.

When a nation has, under the tyranny of a capitalist oligarchy, become oppressed with debt and taxation to the verge of bankruptcy, and when a government has become so depraved that it deliberately encourages unnecessarily high prices of essential commodities in order to share the plunder extorted from the community, the first action of the democracy on obtaining power must be to levy a tax on capital which will not only pay off existing liabilities but will provide the State with sufficient revenue to dispense with all taxation. This can be done if businesses are taken over as "going concerns" pending their transmutation from mere profit-marking concerns into the form adapted for communal working. There are many parasitic businesses which would have no part in a regenera-

ted state and would cease to exist; but all productive or manufacturing enterprises and all the land and house property taken over would be wealth-producing assets for the state. This point is referred to merely because the abolition of taxation is indispensable to the proper economic working of an ideal state. Among other reasons every person employed in collecting taxes is an expense to the community, his work is unproductive, that is to say his time and efforts are not spent in helping to *create* or *serve*; while the tax gatherer is an appendage of tyranny and an anachronism in a free democracy.

In order to organise the community for the production of communal wealth and service two things are necessary. First that every industry should be self-governing, and secondly that every profession which is necessary for the public good should be organised like the actual trades. There would then remain unorganised a certain number of private citizens engaged in work on their own account, small traders, annuitants, and members of the former ruling class living on the remnant left to them after the operation of the capital tax. This heterogeneous class we may call the consumers.

Each trade union should then be formed into a guild on lines similar to the builders' guilds now coming into existence and every member of the guild from the managers down to the humblest apprentice should receive regular salaries paid weekly, and graduated according to the value of the individual's work. Thus the highest salaries

would be paid to the organisers or managers and the lowest to the unskilled workers, but every apprentice or recruit would realise that it depended on his own ability to rise gradually to the highest position in the guild.

When the total earnings of any guild for a definite period exceed the amount required for the salaries and working expenses, the surplus should be divided into three equal parts, of which one part would be distributed to its members as a bonus in amounts proportionate to their regular rates of pay; the second part would be placed to the reserve fund for providing pensions, etc.; and the third would be returned to the customers of the guild on the same system as the bonuses given by the co-operative shops to their customers, i.e., in proportion to the amount of their dealings during the period.

The professions necessary to the welfare of the community, such as the medical, would also form their guild on the same lines. Thus they would obtain the advantage of direct representation on the guild council.

The government of the community would be carried on by a General Council, of which two thirds would be delegates from the various guilds, elected in the same way as the trade unions elect delegates to their Congress, and the remaining third would consist of the consumers' representatives who should be elected as follows. The country should be divided up into a number of electoral areas depending on the number of consumers' representa-

tives required in the council, and whether each area returned one member or two. All adults other than guild members would be qualified to vote, providing they had registered their names beforehand. Each voter would receive a ballot paper with the names of all the candidates in that area, and should be allowed to post his ballot paper in the nearest letter box.

The work of the General Council would be confined to business affecting the community as a whole, either internally or in relation to other states; the working out of details would be relegated to committees. The guilds themselves would arrange their own affairs and determine the hours and conditions of their own labour. Only in the event of any dispute arising between different guilds and consumers the subject in dispute would be referred to the General Council.

The legal administration of the community would require to be fundamentally altered. The multiplication of laws and Acts of Parliament—drawn up often in such ambiguous style that legal experts differ as to their meaning—involves great waste of money in fees and unnecessary expenses for the sole benefit of barristers and lawyers. What are required in a free democracy are not Law Courts but Courts of Equity. The whole of the present legal constitution should be relegated to the scrap heap, and with it the highly paid judges and barristers and all their entourage. Capital punishment and imprisonment with hard labour should be abolished, and the punishment of exile

should be substituted in the case of incorrigible offenders whose behaviour had caused annoyance to the community. The present judges and magistrates should be superseded by presidents of Courts of Equity who would be selected for that position on account of their commonsense, honesty of purpose and broadminded views. Enough of the existing police force might be retained for permanent routine duties such as traffic regulation, but the power of summary arrest should be taken from them, and the protection of the community from thieves or disturbers of the peace should be undertaken by a volunteer body organised by the guilds in each district. The Irish Republican Government has given an example to the world of how to maintain law and order without oppression, under circumstances far more trying than any that are likely to occur in England.

In any country much of the so-called crime is caused indirectly by the existence of a ruling class and their paid myrmidons. Abolish these and restore liberty, and crime would almost disappear. Occasional cases of theft or violence there would undoubtedly be, but these would be disposed of by the Courts of Equity in a way that would compensate the victim besides giving the offender the punishment best suited to his offence. The present system which sends a man to prison for assault is no satisfaction to the victim, and if the latter wants to get compensation it costs him probably more than he can afford to obtain it. But in the Courts of Equity there should be no "costs" and

very little opportunity for barristers; each party being free to state his own case, and all the present quibbling restrictions abolished which were originally devised to put fees into the pockets of the legal sharks and parasites.

It is unnecessary to go into further details as to the other reforms which would inevitably accompany the restoration of Liberty; the state maintenance of hospitals, the disendowment of the Established Church, and the general clean-up of vested interests; as all these things have been for many years advocated by advanced thinkers. But one point needs to be emphasised.

When the workers of any nation are well organised and united in their determination, they can at any time overthrow the existing oligarchy with little or no bloodshed merely by direct action combined with sufficient force to effect the immediate transfer of authority to their hands. When a revolution can be effected peacefully and by the will of the majority it is an enormous advantage, as it does not disturb the ordinary life and affairs of the common citizens like a violent upheaval. Consequently there would be a large number of citizens, not rich enough to be affected by the capital levy on wealth, and yet not members of a trade union or guild, but possibly having small businesses of their own. Their position would at first remain unaffected; but after a short time when owing to the cessation of profiteering and taxation all prices had fallen considerably, they might find the competition of the guilds and co-operative

societies affected their ability to make profits on the same scale as before. Then they might begin to think that they, or at any rate their sons, would be in a more secure position as members of a guild receiving regular pay. Thus the general tendency would be for private traders to become swallowed up voluntarily in the guild system; so that after the lapse of a comparatively few years the complete socialisation of trade would have been accomplished by a natural and voluntary process instead of by force and violence.

It cannot be disputed that a communal system would make for far greater efficiency in all classes of work as well as for more rapid output. Under a capitalist system the workers are driven to invent devices for reducing or retarding output in order to avoid overproduction and consequent unemployment, and also because they are working for profiteers. But when the workers are assured of regular pay all the year round, and know that two-thirds of any surplus profits will be their property either directly or indirectly, the natural inducement will be reversed. Instead of working slow for eight hours a day they will reduce the hours and increase their activity while at work. A slow or lazy worker will earn the contempt of his comrades for not "pulling his weight," and the skilled worker who can accomplish thirty per cent. more in a given time than the majority will be admired and envied for his value to the guild. Selfishness will be at a discount, superseded by co-operation. Men who can invent improvements will share in

the advantage with their comrades instead of seeing the fruits stolen by a capitalist.

Education will be no longer controlled by faddists and bureaucrats but by the workers themselves. The public-school system, that foster-mother of imperialism and snobbery, will cease to exist; not from repression but because the ruling class have ceased to be the ruling class and will no longer be able to pay extravagant fees. With the abolition of slums and poverty and their attendant dirt and savagery, the chief prejudice against the abolition of class distinctions will also disappear, and in the next generation the sons of the former aristocracy will work side by side at the school desk or shop bench with the sons of the former proletariat.

It is easier to destroy than to construct. A nation can have a violent revolution like France in 1793 or Russia in 1917 in which the whole social fabric is destroyed, thousands of persons are killed, and many more thousands reduced to destitution. This is exchanging one form of tyranny for another.

On the other hand it can accomplish a peaceful revolution by a process of *transformation of existing things to other uses or purposes*. The essential thing is for people to make up their minds in advance what they want and then determine to get it. So many Socialists have become so from discontent and not from idealism—they wish to destroy existing abuses but do not realise clearly the end at which they aim or the best way to bring it about.

Part 111.

CHAPTER X

THE CONFLICT OF THOUGHT ON THE HIGHER PLANES

THE mental is very accessible to all who desire knoweldge, and when a person has reached the astral he can go on, as soon as he has got tired of passion, to the higher astral, and when he gets eager to acquire information he finds himself on the mental without any change of locality; the astral shell is left behind and gradually disintegrates. When the information required has been got, he wishes to acquire more, and then he finds himself on the spiritual, where all knowledge can be attained. But when he arrives there he occasionally wishes to return to earth in order to make good his mistakes of past lives ; and then with great difficulty he manages to procure rebirth; because when a person has once reached the spiritual he usually remains there for hundreds of years, and it is only by the direct interposition of the Lords of Karma that he can come back in a shorter time. When I reached the spiritual I volunteered to go back to earth but was told to wait for a time. Then I volunteered to work on the astral, and was allowed.

The men who go to the mental plane continue to think along the lines they have been thinking on earth, modified only in a small extent by what they have learnt on the astral. Therefore when a statesman or bishop comes on to the mental, he continues to work mentally for the church or the policy which he supported on earth; and it is not till he gets to the spiritual that he finds out the mistakes of opinion that he has held. When a very highly evolved soul comes on to the mental, however, he is taken in hand by the people on the spiritual and shewn the truth about things, so that he can be trained as a helper in the plan.¹

The majority of persons who come on to the mental have no idea of the existence of any plane beyond. They merely think they are in heaven, and then they begin to wonder where GOD is, and why they do not see Christ walking about; then the answer comes to them that the whole of the orthodox teaching is mistaken, and they ask for the truth. Then they are taken in hand and taught by those on the spiritual. The next stage is one of enlightenment on all points on which they ask for knowledge; but many are so satisfied with their own opinions that they do not ask. Thus many statesmen imagine that they know the remedies for existing ills, and make their thought-

¹ At this point in the message a specific instance was quoted of a person who, having reached the mental and been instructed in the plan for the future, succeeded in obtaining special permission from the higher authorities to return to the astral and wait there for re-birth, instead of passing on to the spiritual in the usual course. This was quite an unusual procedure, but it was a special case.

forms accordingly without asking first if these agree with the will of the GODS. Thus reforms are hindered and delayed instead of being accelerated. Then when they get on the spiritual plane they find out their mistakes, and then they set to work to try to impress the others left on the mental. But the Law is that unless a man desires teaching it shall not be allowed to reach him; and so their thought-forms are wasted and not perceived by those they try to help.

The last time I was on the mental I met D....., who was under the impression he was in charge of the destinies of Britain, and was inspiring the leaders of the Tory party with grand schemes for a world empire. Unfortunately they will all be of no avail. When he sees his plans crumbling into ruin he will ask why it is, and then he will be told they are contrary to the plan of the GODS; and then he will realise with a shock what mistaken ideas he has been working for. I tried to explain to him what I knew myself, but he would not listen.

The mental plane is more mixed with various types than you imagine. The variety is not confined to mechanical and intellectual or artistic types, but includes very many others, such as the mentally deficient² who are here to build up the beginning of a mentality, and the people who are evolving along the line of intellect but have not yet developed love. These managed to reach the higher astral through some act of generosity or

² This does not mean idiots, but people who are devoid of intellect in the higher sense.

kindness to an inferior, and there are many unremembered acts which are recorded by the Lords of Karma, but some of them are well concealed from the eyes of the public because the doers of them prefer not to be thought soft-hearted. When I was here I met some people whom I had regarded in life as being flint-like, but when we met on the mental I discovered that had been their pose; they were shy of being praised or thanked. Some people here will never admit what good they have done, and still pretend to be hard, but when they reach the spiritual they drop all affectation.

When a man has reached the astral he always wonders what the next stage is, and if he has held opinions of a dogmatic kind he finds them all upset. Then he begins to look round for information and he finds out the truth about the points he enquires into. So then he sets to work to save his friends from the same erroneous opinions, but finds to his disgust that he cannot impress them. When he passes on to the higher astral he continues to discover the truth about the GODS and other things, and the desire for knowledge brings him on to the mental when it is strong enough. Some stay on the higher astral for a very long time because they have not enough desire to learn. These are generally the young souls who are evolving along the line of affection. The young souls who are evolving on the mentality line generally pass on very quickly, as intellect is stronger in them than love. When a highly evolved soul comes on to the higher astral he may either prolong his stay or

shorten it, according to whether he wants to develop more love or acquire more knowledge.

The worst people on the mental level are the ones who are prejudiced in favour of reactionary ideas, for these ideas create a hardening of the mental body which prevents them from appreciating the possibilities open to them of obtaining knowledge. I have met some who were incapable of receiving any influence, they were antagonistic to any teaching which was at variance with their preconceived ideas. I knew one who still persisted in thinking that the religion of his fathers' was the true one. He will not reach the spiritual plane for a very long time.

The times spent on the mental depends on the state of mind. The worst cases may stay there for two hundred years; then when they return to re-incarnate they pick up all the old "shell" again, and in their next life have to get this broken up by physical happenings.

The first protestants who reached the mental plane began spreading their thought-forms on protestantism from there all over Europe, and consequently they directed the movement. But when they reached the spiritual plane, they immediately tried to undo what they had been doing, and so they came down again as Jesuits and worked against their former ideas.³ This caused a readjustment of the two forces and the result was the gradual decrease of converts to protestantism, and

³ Similarly, I have been told of individual cases of Cromwellian Puritans returning as Ritualists and ultra-Royalists.

the strengthening of the power of catholicism. Much good was done by the protestant movement indirectly, because it forced the catholics to put their house in order; but when the GODS saw this was done they sent down a strengthening influence into it; and we are still working to support it for the use of those egos who need a formal religion; but as I said elsewhere, the Neptunian teaching will spread into the Catholic church and will overcome the present dogmas, but this will be slow; it will take two or three generations to bring about.*

When the men who are highly evolved go from the mental to the spiritual, they feel a great charge in vibration and notice that "form" has disappeared. Then they realise there has been a change of condition, and they begin to investigate and discover that they can remember their past lives and the lives of those with whom they have been connected. They remember any detail they want to discover merely by concentrating their will on doing so.

(At this point the message went on to relate certain facts of a private nature which led me to ask whether a highly evolved ego was compelled to be the karmic agent for injuring a person who had wronged him in a previous life, and the answer given was as follows) :

* The Church of England is not part of the Catholic Church, notwithstanding the insistence of the High Church party. The action of the Puritans in 1661 in insisting on the retention of the Puritan element, and the subsequent secession of Charles II. to the Catholics, caused the English Church to become a vehicle for the dark powers, so it will gradually disintegrate.

Only when the ego in question has never forgiven the injury, i.e., when the memory of it remains as a haunting on the mental plane after that life, for in the case of small injuries it dies out. Thus, when I got on the mental I remembered all the pleasant things of life but forgot the unpleasant.*

The next thing the man perceives is the mass of colours everywhere, and then he wonders what they are. Then he discovers that they are partly the other people, or rather their auras, and partly their thoughts. Then he eventually sees another mass of colour which he finds is the thought of people on the plane beyond, and this includes the plan of the GODS for the world.

The next thing men discover is that there are planes beyond which are inhabited by superhuman beings who carry out the orders of the GODS; but

* This is very important and interesting, since it shows that if a person cannot really forgive an injury, but dwells on it to such an extent that it haunts him even on the mental plane, the law of karma forces him to retaliate in a future life, and then he in turn has to bear the punishment and make good, in yet another life, to his enemy. Forgiveness, however, saves him from retaliation, and his enemy then remains his debtor and has to atone by some personal service or kind actions. Thus if in one life A murders B, if B when he gets on to the astral nourishes feelings of hatred and revenge, he will probably murder A, or assist in doing so, in the next life they meet. But if he forgives him, then A will have to make it up to him, probably by being one of his parents if they belong to the same group naturally. When two or more egos have been bitter antagonists they are often put down into the same family in order to learn to understand each other better. Similarly, on a much larger scale, members of opposing factions are mixed up in future lives. Many of the Cromwellians and Royalists were put down next time into the same families in order that the old antagonism might be worked off and conquered.

when they enquire into their work they are told that these things are kept secret. I was allowed, however, to know the facts which I gave you because it was decided to give the world that amount of knowledge in order to counteract the false teachings which had been given out.

I will now tell you about my one and only vision of ISIS. It was while I was on the spiritual plane. SHE appeared to me like a glorious flash of fire and light which overwhelmed my sight, but my vibrations were stimulated to an intense rate and I could perceive with all my consciousness. SHE spoke to me in vibrations of sound which made wonderful music, and said

THOU ART CHOSEN BY ME TO CARRY
THE TRUTH TO MEN—THOU SHALT FIND
THE INSTRUMENT TO WRITE THROUGH
—I HAVE SPOKEN.

When I recovered my full powers of sight I was under the impression that I have never made so great an error as to imagine that when one chooses one's actions the choice is dictated by one's own desires only, for much is impressed on one from above. I had been wishing that I could give the truth to the world for a long time, and was actually under the impression that I had evolved this desire by myself.

I then wondered who was to be the instrument, until I remembered. . . . So I got leave to come down to the astral; then I was given the information about the planes beyond the spiritual.

Many times were the new teachings offered to the world in the last few hundred years, but rejected by the mass on the astral. But now they are welcomed owing to the suffering the world is enduring. So many have been ruined by the chaotic conditions that they are ready to listen now where before they would not. Adversity is a great purifier.

I made a mistake in saying that the majority of men who go to the astral succeed in reaching the mental, for many do not, since they are not developed enough to pass on to the higher astral. About one quarter of those who reach the astral go on to the higher; the rest are not unselfish enough, but will become so after one or two more incarnations. The consequence is that the number of persons who have reached the spiritual plane is a small proportion of the world, and as the number increases it will improve the conditions here immensely, as at present the majority are purely selfish.

Men who have been wicked when in the flesh have no power to function on the astral (i.e., during sleep) but must remain on the astral during their life until they have been judged.*

But men who lead a good life may function on it when asleep, but they are generally too much taken up with their own ideas to look for further enlightenment. They intend to carry out certain

* This means that during sleep they are on the astral, but unable to be active.

schemes on earth and they plan for these without seeking advice or knowledge.'

Men who were meretricious in their earth life go often to the second plane for a period in order to punish them and make them realise that they have done wrong. Men who have committed violent acts go to the lowest plane—I mean murder, or all acts of a murderous kind, also rape or indecent assaults on children. I think the majority of the soldiers killed in the war went to the lowest level, especially the Germans, but the minority went to the astral and were taken in hand by a band of helpers and shewn the difference between wars of aggression and self-defence. Then they were invited to join the army working for the liberty of small nations, and most of them did so and are fighting in Ireland against the reactionary

⁷ The rest of this particular message cannot be given verbatim, since certain private matters entered into it, but it can be summarised as follows:—The astral level has two subdivisions, the lower being the one referred to in the passage just quoted, on which people who lead a good life function when asleep, and on which they find themselves on passing over for good. But when they pass over, if they have had a severe illness or pain before death, they go for a time to one of the rest-houses on this division, and in a short time pass on to the other. The difference between the two subdivisions, which is apparently one of consciousness or activity more than of locality, is that the higher is the division for those seeking knowledge and desiring to serve, which the majority do not begin to do till after death. But there is a small minority of people who function on this higher division during sleep; these join the band of helpers on the astral, and when the time comes for them to pass over they never go to any rest-house, but continue their astral life without a break. This explanation clears up many doubtful points, and shows among other things that the chief qualifications for inclusion among the select minority are an open mind and a generous disposition. A blameless life accompanied by fixed ideas will not get a person there.

element who are mostly old protestant landowners and others who have passed over in the last few years and remain on the astral for the present. The fighting on the astral is done by conflict of thoughts only, directed by will power, and their leader has many subordinates who train the army in the right way to propel their thoughts.

CHAPTER XI

PREHISTORIC CONTINENTS AND RACES

The creation of the world

When the present world period began, the earth was formed out of the remains of the previous moon, for what is now the moon had been the earth of the last world period; but the amount of material left over was not by itself enough, and so the archangels on the activity line¹ took atoms from the present moon and transferred them to the earth in enormous quantities. The water from the present moon was all taken, and the effect of that is that the tides are influenced by the moon owing to the attraction of the atoms of the old earth to the atoms which were removed from it. The former are still attracted magnetically to the latter. Then, after a very long period, the earth began to cool, and vegetation began to appear of a tropical kind.

The first continent

The only land at this period was a portion of what is now Siberia and Greenland, but the shape was like a star, and it was all one, and covered the North Pole; the climate was very hot and the air steamy like Ceylon. The vegetation consisted of

¹ The Venus "ray" or line of art and creative activity; see Chapters II and III.

enormous trees, and each tree had beautiful flowers; the colours varied from, I think, dark red to light pink, and a delicate shade of blue, also some were a bright yellow. The foliage was green of various shades and very thick. There were many rivers and lakes and these teemed with gigantic fish and reptiles. The woods were full of enormous animals such as the ones whose skeletons have been found from time to time. The open spaces were covered with grass and the best kind of herbs, succulent and nourishing; on them the beasts fed. There was no human life on this continent, which was designed for the evolution of the animals and fish. The latter lived partly on the weeds and partly on the smaller fish; the smaller ones lived on the insects of all kinds.

**The second
continent**

The length of time this continent existed was about two million years, while the earth was gradually cooling. Then there was an upheaval of the surface and a new land began to appear over the part which is now the Pacific, and this extended from Japan to Australia and from what is now the east part of China to the west of America, but not altogether, as it was divided into two parts by a sea where the islands of Java and Borneo are. The islands of Malay were there, and they formed the limit of the continent on the west. The other part of the continent was bounded on the east by the western coast of (what is now) the United States up to the promontory of California which was partly above the sea; and thence the coast line

turned back towards the west and then joined up with the Malay islands; then made another turn to the south-east and ran out to beyond the present limits of Australia, and then came round again beyond Australia on the south and west and so back to Malay. The climate was tropical in every part but varied in intensity according to the latitude and the height of the hills.

The vegetation was similar to that in the Malay States, and there were also other trees of a kind that has become extinct. The bread-fruit tree and banana and coconut palm were all there, and there was no need for men to work, as sufficient food grew by nature. There were various fruits also of the usual tropical kind.

The animals were no longer the great mammoths and huge reptiles, but the archangels had created fresh forms, and these were the ones which have been continuing ever since.

**The earliest
human races**

The humanity of this period was black, and their height was about six feet. The original forms were created by the archangels, and this is the origin of the story of Adam and Eve. The first forms were taken possession of by the least evolved of the humanity who had been left over from the last world period, and they were guided by the wisdom of a few highly evolved egos who incarnated in white bodies in order to govern them. Thus the tradition has survived among some of the savage tribes of a time when they were governed by a white king or queen. This state of things lasted

for hundreds of thousands of years, till the more evolved people finished their evolution and ceased to incarnate, and their places were taken by egos who were more selfish; and at the same time the black people were gradually evolving more and beginning to assert their will. And so there began to be fighting and wars, and the white people were overpowered by the black, and many were killed and tortured, but a few escaped to the east and sailed across the sea till they came to an island which was in the middle of what is now the United States; and here they lived for many thousand years and increased in numbers, till again they sent an expedition by sea to the east and discovered a new land which was the beginning of the third continent which has since been known as Atlantis.

Meanwhile the black population had been increasing also, notwithstanding constant warfare; and by this time all the egos who had been left over from the last world period had been put down into incarnation, and the animals of the first continent and of the previous world who had succeeded in becoming individualised also took human form; and so the population of the world had reached a very large total, and the white race had begun to recover their memories of arts and sciences which they called new inventions, and built themselves cities and tilled the soil, because the natural supply of food was no longer enough; and the story of Adam and Eve being cast out of Paradise is the symbolic account of this.

The wheat and other grains were developed by them from the natural grasses, a process which took a very long time, during which the whole race suffered from hunger, and famines were frequent, but after they had developed the grains they were not afflicted in this way.

The third continent, Atlantis Then there came another convulsion of the earth's surface and the whole of the old continent was submerged except Australia and the islands that now remain, and the eastern part of China; and the new continent of Atlantis gradually appeared. The process was slow and took several hundred years. The first land to appear was the island I have mentioned, where the white people migrated to from the other island; and then there appeared more land to the east of this, and gradually the channel between the two became dry land, and then there appeared another large tract of land to the south, in the region of what is now the Cape de Verde island, and this finally extended to the north and joined on to the other, and to the south also, until it reached the level of what is now Brazil; and then other large islands grew up out of the sea and joined on to the whole continent.

Its limits at the greatest were from the north of Great Britain to the twenty-third latitude south, and from the west coast of Spain as it is now to the eastern edge of the United States. The formation of the whole continent was finally completed about four hundred thousand years ago and not four million as some people have thought.

**The Toltec
race**

The earliest inhabitants who were the original white colony were, with the ones they left on the first island, the ancestors of the Toltec race, from whom are descended not only the Red Indian tribes of the United States but also the Mexicans and aboriginal Irish and early Egyptians. The principal characteristic of this race was their fighting qualities; and they were used to put down into incarnation all those egos who required fighting to develop the qualities of courage and endurance; but necessarily also there was much cruelty, and this had to be paid for by constant disastrous wars and fierce devastations, first of one tribe or race and then of another.

The next race to arise was the Semitic, in whom the less fierce egos were incarnated and started to develop subtlety and trade, and there were numerous struggles between the two races for supremacy, but at last the Semitic overcame the Toltecs and became the principal nation in the world. But this is anticipating.

The early Toltecs had built many great cities, and the remains of these have occasionally been discovered recently. The discoveries in Mexico of buildings with the same symbols as those which have been found in Egypt are Toltec, and the latest discoveries in Ireland also are. Their principal city was situated not on the seacoast but further inland, on the eastern side near the present Straits of Gibraltar. It was built of stone ornamented with various metals; but the name of it was not

the city of the Golden Gates², nor was it designed after the style which has been described. The principal port was another town, and there was a fine harbour, and the principal trade of the continent passed through it. The ships of those days were small and propelled by oars; sails were not used till later. The war canoes of the Red Indians were similar to them.

The time the Toltecs dominated the continent was for a period of some two hundred thousand years, and during all this time the civilisation of the world was of a primitive kind. There were very few inventions, because the race was developing the qualities of the purely physical kind such as courage, and learning the lessons suited to that stage. The most evolved egos did not incarnate during this period unless for some special purpose such as to take some prominent position as kings or leaders in battle.

The Semitic race

The next race, the Semitic, began to arise about ten thousand years before the fall of the Toltec empire, and had its origin on the south-east part of Atlantis. This was the cradle of the race and from there it gradually spread over the seas and traded with other countries which the Toltecs had neglected; but they did not begin to colonise till they had acquired the supremacy of Atlantis. The other countries existing at this period were the remnants of the former continent such as Australia

² In the theosophical account of Atlantis this name was given to the principal city.

and Japan and the Malay islands, and portions of Europe and Africa which were now gradually emerging. Egypt was in existence and was a colony of the Toltecs. The pyramids were built long after this. At this time Egypt was a fertile land and there was no desert.

Origin of the various languages The early languages of the world were derived from the universal language used on the previous globe. The earliest human beings, when they entered the forms prepared by the arch-angels, found in their brains the subconscious memory of their previous life's language; and from this as a basis all the present and past languages have been derived. The nearest approach to this language is the Sanskrit, and that is why the professors have thought that it was the original from which all others were derived. The Malays of to-day speak a dialect which has got very corrupted. The Toltecs spoke a dialect which has been lost, but the Red Indian is the descendant of it.

The Semites, when they were shut off for the purpose of becoming a separate race, evolved a language of their own, of which the nearest survivor is the Arabian. Hebrew and Yiddish were derived many thousands of years after.

Trade and industry among the Semites The Semites were actually the earliest race to develop international trade, and they invented many new things such as sails and machinery of various kinds; the earliest kind of saws and the manufacture of tools made of iron,

also the use of swords; for before that only stone headed weapons were used.

They also discovered the use of certain herbs for medicinal use, and the application of the laws of the tides. They had a little knowledge of astronomy which they got from the great Beings on the super-spiritual planes who guided them to the knowledge by impression. There never were any superhuman men living as the theosophists think. All knowledge has to be acquired by the human race for itself, and, therefore, also the fable of the existence of airships among the later Atlanteans is wrong. The only knowledge which has been lost is that concerning certain arts, and this was lost because the persons who discovered the secrets were selfish and kept it to themselves, for which their karma was heavy. The only things the earlier races knew were the things which were known at the early times known to history.

The Semites were a race who were adapted for trade rather than wars. They were subtle rather than brave; they were crafty, deceitful, treacherous, and false; but they evolved out of these defects the power to guard against them in others, and so they were a distinct advance on the Toltecs, who had the minds of children.

The earliest lands to be colonised by the Semites were the parts of Eurpoe which were existing then, namely, a portion of Spain and the lower part of Italy and the land of Syria. Egypt was already held by the Toltecs.

There were no inhabitants in these places before

the Semites took possession, then they spread across to the remnants of the earlier continent such as the east part of China and Japan. And then other lands began to appear in Asia and Europe, and these also they populated by degrees. Their descendants at the present day are divided into many races, among them being the Jews, the Syrians, the primitive Russians or Tartars.

**Origin of the
negroes**

The negroes are the descendants of the original black people who migrated from the continent of the Pacific to the island of Madagascar and developed a race of their own with different characteristics to the Malay section; and when the continent of Africa began to appear they gradually spread over it and became again divided up into different tribes and races. This began to occur after the first continent had been destroyed for two hundred thousand years and the continent of Atlantis was already beginning to give place to other lands.

Gradual destruction of Atlantis

For the destruction of Atlantis was done by slow stages and at long intervals apart. The first catastrophe, which occurred over two hundred and forty thousand years ago, submerged the part nearest the present coast of Africa, and in its place the southern part of Africa emerged from the sea. The second catastrophe destroyed the eastern part and left the British Isles apart, but they then extended across the channel into Normandy. Then land appeared where the eastern part of the United

States is, and also further land to the west of Madagascar. And then Atlantis was split up in two large islands, and the southern one eventually disappeared and this left the northern one only till about ten thousand years before Christ. Meanwhile the continents of to-day had been gradually forming, and these will continue for about ten thousand years more before they gradually begin to break up and give place to a new continent which will arise in the Pacific, and this will be the last in this world-period.

The origin of the Keltic race Meanwhile we must return to the Semites. They gradually began to decline in power about a hundred and fifty thousand years ago, and a new race began to evolve on the south of what is now Europe, but was then a group of two or three islands. This race was a blend of the Semitic and Toltec, and combined the courage of the latter with the mentality of the former. It became known afterwards as the Keltic, and as the Semites declined in power and the continent of Europe gradually arose, the Kelts obtained the supremacy of the new continent and spread over northern Africa, where they became again mixed with Semitic blood; and from this mixture are descended the Arab races of to-day. The Arab tribes of northern Africa are distinct, therefore, from those in Asia and are less Semitic in appearance.

The Semites were gradually driven out of Europe into Asia, and thus Russia became the debateable land between east and west, for the eastern races

are all of Semitic origin. The Indians, however, have a mixture of Keltic blood in the north owing to the constant invasions of Keltic tribes through Persia which began long before history.

The Esquimaux and similar tribes are descended from the primitive blacks of the first continent, but owing to the climate in which they have lived for hundreds of centuries they have lost their original colour, but retain the primitive characteristics.

The Semites gradually retired then into Asia, and from there at periods sent emigrating hordes into Europe. The most evolved egos were now being put down into the Keltic race, and therefore the Semites were becoming fiercer and more barbarous. They lost the knowledge of arts; and the state of comparative civilisation in which they had been living before gradually declined; while the Kelts began to improve on the previous civilisation and to bring the arts to a height they had not reached before.

**Origin of the
Saxon or
Teutonic race**

The Kelts were greatly attacked by the Semitic tribes at various times, especially along the line of the Ural mountains, and the result of this constant warfare was to produce a blend of the races which gradually grew up in the districts to the north of the Caucasus and extended as far north as the neighbourhood of central Russia, and this blend afterwards developed into the Saxon or Teutonic race. They combined the qualities of the fiercer Kelts with those of the more subtle Semites, and these were used to produce mentality of a higher type than that of the Semites.

The beginning of the Saxon race was about thirty-five thousand years ago. They remained in this district for twenty thousand years, and then they began to grow too numerous for the country; so they began to send out parties to the north and west to find fresh territory to expand into, and eventually they conquered the whole of northern Europe, driving the Keltic population across the natural barriers of the Rhine and the Danube.

The tribes in Asia meanwhile had been separating into various distinct families or sub-tribes, and each evolved changes in the language and customs, so that in course of time they became totally separate nations. The Chinese proper are descended from the early Toltec colonists, hence their natural cruelty and pride of race. The Mongols, however, are Semites, and the name Turanian covers all the various tribes of Semitic origin in Asia, including the Mongols and Tartars.

China is a great mystery to the west, because the Toltec character has nothing in common with the later races, and they will never understand one another. You wonder why the Toltec population continues to be so great at this period of the world. The reason is that there are so many very young egos still incarnating who have to learn the lessons of the earliest races before they are fit to pass on to the others. The animals of the first continent who succeeded in getting individualised, and incarnated on the second as black men, are now arrived at the Toltec stage; for you must remember the Toltecs are white not black. The early Toltecs

who formed the backbone of the race at the height of the Toltec empire of Atlantis are now incarnated partly among the Arabs and partly in the lower classes of the European and American nations.

The usual procedure is to pass from the negro tribes into China and then to India in order to learn the gentle qualities of that race, and then they go into either Arabian bodies or else into the working classes of the whites. Once in a white body they usually remain in it (i.e., continue incarnating in a white race), except in cases where a certain number of more evolved egos are needed in the Indian and Arab races or even in China, to lead the rest and act as kings or leaders in battle or diplomacy or business.³

The Kelts in Ireland and Greece

The early Egyptians were the descendants of the Keltic tribes from southern Italy who colonised Egypt about two hundred years after the destruction of Atlantis. They sent out expeditions which took possession of Ireland. This is the origin of the fabled Tuatha de Danaan, who were a very handsome race with straight noses and short upper lips. The Milesians, who followed them about a hundred years before the time of Christ, were an uglier race of Spanish descent. They were possessed of great magic knowledge, and

³ This does not mean that there are no more evolved egos also among the working classes, nor that all the most highly evolved are to be found in positions of power and authority. It was stated in the previous chapter that Julius Cæsar had an obscure life in the eighteenth century. The whole of this paragraph must be taken in a general sense, to which there are naturally exceptions.

their priests put spells on the country that the inhabitants should never be able to combine to resist their yoke; but this spell worked against the Milesians themselves and made it impossible for their descendants to combine. But the spells had power only for a period, and that period has now drawn to its close, and the Irish are beginning to unite against their oppressors. The destiny of Ireland is to be an independent nation.

The Kelts of Greece were originated from a colony sent out from southern Italy before the destruction of Atlantis, and they became a very powerful race and held their own against the Semites of Asia and Atlantis, and the Toltec colonies of north Africa. Their empire at its greatest height extended up to the Danube and all along the shores of Asia Minor, much as the late Turkish empire before the wars of the last fifty years.

The Turks are descended from a mixture of Arabs and Kelts which originated at the period of the great Keltic empire of Greece, and was nurtured on the confines of that empire near the north-east of Syria. They grew up here unnoticed till the time arrived for them to accomplish their destiny. Their karma is now descended on them, and they will soon sink into obscurity and gradually die out as a separate nation.

**The religions of
the early races**

The origin of religion was the natural subconscious knowledge in the minds of the original white men of the existence of some power who was supreme. They were to a great extent psychic and

easily impressed from the higher planes, but very few had any real clairvoyant faculty. Those who had were set apart for this purpose and treated with reverence. The blacks took their ideas from their white masters, and after the whites began to lose power the blacks perverted the ideas of religion and introduced their feeble conceptions; and from these arose the worship of idols, and human sacrifices, which were suggested by the black masters who at this period were powerful. They were originally white men who had become thoroughly selfish and starved out all feelings of love or passion, and had discovered the laws of nature which people call magic; and then having become incapable of redemption they were destroyed, and their astral bodies cast into the special sphere.

The later races had a mixed knowledge partly derived from the original source and partly from subsequent erroneous idea. The Toltecs worshipped the sun, which they regarded as a great Spirit; and the Semites altered this into the worship of one Supreme God who punished his enemies. The idea of Jehovah was a later idea the Jews originated.

The religion of the early Kelts was derived from a tradition of a supreme Being descended from the Toltecs, and on this they grafted a belief in other superhuman beings who were the assistants of the Supreme. Hence we get the mythology of the Greeks and the Romans; but the Egyptians after a time acquired more knowledge and discovered

the truth about the Trinity, and the laws of reincarnation and karma. The revelation was originally given to a group of Indian priests, but was lost for thousands of years and was rediscovered by Hotep, a priest at the time of Ishtar; and he had planned to establish it as the national religion, but he was elected prime minister. The teaching about Osiris and Isis was in existence at this time, as it had descended from the early Kelts, but it was much distorted, and a great many myths had been added which destroyed the original truths. Hotep wished to restore these truths. Many mysteries were discovered by Hotep which are now being made ~~known~~ again he was given the knowledge in semi-trance; he was the greatest psychic of his day.

The religion of the Persians was founded on the idea derived also from the Toltecs of the Spirit in the sun, and the desire for knowledge on spiritual things enabled Zoroaster to discover the fact that the sun was the physical or visible manifestation of the Deity; but he did not realise the triune nature, and so thought of the GODS as one. He used fire as the symbol, but had not magic power of calling down fire from heaven as some think.

The religion of Chaldæa went further, as a priest discovered that the planets were a part of the Solar System, and they then imagined that because the sun was a part of the physical manifestation of the Deity, the planets were physical manifestations of minor deities, and proceeded to worship them.

But they also discovered many truths about the effect of planetary influences, and these they used for healing diseases; but after some time the knowledge began to be used for evil purposes, and priests took rewards for using the planetary influences to kill people by disease instead of curing them. And then Babylon was overthrown by a tribe of Semites from central Asia, and so the knowledge was destroyed. This took place about thirteen hundred years before the destruction of Atlantis.

The Semites established the worship of the idols which they had been gradually inventing after they were driven into Asia by the Kelts, and this degraded religion gradually spread over the whole of the surrounding countries, and then the Persians came and threw down the Babylonian empire for the last time, and the land became desert; and the fire worship was restored by a group of missionary priests from India.

The religion evolved by the Jews was derived partly from their original Semitic belief in one Supreme God and partly from the Chaldæans, who introduced the teaching about the anterior period to that when their own history began. Thus the book of Genesis was mostly derived from them. The idea of Jehovah was a modification of the original one which they evolved during the captivity.

Origin of the Jews

The Jews were originally a tribe of Arabian Semites who left the coast of Arabia and crossed over to Egypt because they saw the land was likely to

afford them good opportunities of making money. They immigrated during the twelfth dynasty and remained there till the fourteenth, when they left in a body because the Pharaoh of that day actually decreed that they should be taxed on the same scale as the native Egyptians !

The account of the exodus was invented by them long afterwards. Moses was a priest who had lived in the temples of Egypt and acquired some knowledge of hygiene; and he made himself the leader of the Jews at the time of their departure from Egypt.

The Chinese religion of Confucius was derived from the temples of India. Before this time the Chinese were degraded idolaters; as a remnant of the original black race from the second continent were left on the eastern part of Asia, and when the Toltecs colonised these parts the idol worship crept in to their religion.

The religions of the prehistoric Indians were purer where the early Kelts had influenced the people, and they built many fine temples and pagodas for the worship of the Supreme God and of the superhuman beings whom they had elevated to the rank of gods; and these gradually acquired Indian names and attributes, and so became distinct from the Keltic mythology.

Buddha was a man who attained perfection by austerity, and the teaching he gave was calculated to teach people to avoid experiences, and so Krishna was given the mission of teaching the law of love in order to counteract this. Krishna was

the same ego as the Christ, but he was not perfected as Krishna, he attained perfection after that life.

The only other thing I have to say about the religions is that the unitarian belief was generally held in all the early religions, and the knowledge of the truth about the Trinity was only given out at long intervals to those who were able to receive it. Then, after a time, it would become degraded and lost, owing to the generally unevolved condition of humanity in those times, and the tendency to materialise all the gods into heroes who had lived on earth.

CHAPTER XII

EGYPT BEFORE THE FIRST DYNASTY

**State of Egypt
about B.C.10,000** I AM going to write about the early history of Egypt. After the flood which destroyed the remaining portion of Atlantis and submerged the valley of the Nile, the land of Egypt contained only a small population, which was composed of the Toltec race mixed with Arabs. This population lived on the high ground which is now desert, to the south of Cairo, and on both sides of the valley; but in those days it was cultivated, and abounded in trees. Bananas and figs and date palms were abundant, and the land bore crops of rice and cotton. There was a good rainfall every few weeks. Then the flood in the valley gradually subsided and the Nile returned to its usual course after a period of about twenty years. Then the people returned to the valley and began to build towns in the north, and they made a port where Alexandria is, and began to trade with Keltic countries. They exported fruit and cotton in exchange for metals and other commodities; and gradually the Keltic traders began to establish themselves in the north, and built houses and shops and temples for the worship of the GODS, for Osiris and Isis and Horus.

Conquest of Egypt by the Kelts And after about two hundred years from the flood they became more numerous than the aboriginal population, and then they called on their compatriots in southern Italy for armed assistance, and they conquered the whole land as far as the third cataract; and the native population were forced to become slaves or retire to the south. And many submitted, but some retired into the Soudan and mixed with the negroes there till they lost all their physical distinctive characteristics and became blended in the negro race with which they had now become on a level.

The Kelts now started to make Egypt into the leading country in the world for art and civilisation. They built more and more magnificent temples, which are all buried in the sand below other ruins; and their architecture was similar to that which the Greeks used. The designs of their buildings were decorated with richly carved designs of grape leaves and acanthus, and the architraves were also covered with carved scenes of love or war. The private houses of the upper classes were palatial, and very beautiful in their decoration. The walls were covered with frescoes and the floors and pillars were of stone or marble imported from Sicily.

System of government They were governed by a king, who was elected at first for life from among the leaders of the nobility, but after a time the post became hereditary. The king was assisted in the govern-

ment by a prime minister, who was also elected by the people, and he held his office subject to the king's pleasure. When the king did not agree with his actions, or when the prime minister differed from the king, there was a fresh election; and if the king's nominee was returned the king won, but if he was rejected the king had to give way. Thus a popular check existed against arbitrary or despotic government. The prime minister appointed all the principal officers of state except the court officials or the captains of the army.

The priesthood The teaching about Osiris and Isis was known to the Egyptians of this period, and they had some knowledge of magic. Also the priests were very powerful and had a great influence in politics. Very often the prime minister was chosen from among them, and then he appointed priests to the principal offices. The temples were the seat of education and science. There were no other schools, and the masses had no education, consequently they did not think for themselves or imagine they could govern. The priests were selected from the nobility and trading classes; the sons of these two classes were educated at the temples and some then became novices and received further instruction which was not given to the rest, in the religious mysteries and in science.

The half of the revenues of the land went to the king for the upkeep of the army, and the other half to the priests for the maintenance of the

temples and of education and civil administration. The revenue was derived by taxes on all produce imported into Egypt, and also the nobles paid a sum in proportion to the size of their estates. The slaves, of course, paid nothing, but were fed and clothed by their masters and lived in greater comfort than the working classes of the present day.

The army The army was organised into what we should call brigades, each of five thousand men, and the total number of brigades was usually four to six. The officers were appointed by the king on the recommendation of the nobles or officials of the court. The private soldiers were taken from the trading class. They were all volunteers, as the fighting spirit was strong in the Kelts as it is still. They were armed with bows and arrows and spears; and the cavalry, which consisted of one brigade, were mounted on the Arab horses of that day which were heavier in type than now. They carried swords and lances and shields.

The Kelts of Egypt made wars from time to time on the Persians and Assyrians, and sometimes they were victorious and extended their rule over what is now Palestine, and at others they were defeated and then had to retire to the borders of their own land.

The priests had a knowledge of medicine and surgery; and some of them always accompanied the army as doctors. Also they used magic to assist their side. The kind of magic was very similar to Christian Science, and consisted of a combination

of will and thought in the direction required. They had very little knowledge of chemistry or poisons, this was discovered at a later period.

The priests also provided the general staff of the army, since the nobility had not enough education, and their knowledge of mathematics was practically nil. Mathematics were only taught to the novices. These consisted then of a simple kind of geometry and mensuration, but nothing was known of trigonometry or algebra or higher rules of arithmetic. The method of computing volumes was, however, understood.

The surgery of those times was very primitive. If a man got a lung pierced by a sword he could not be cured, but was usually put out of his pain. Amputations were done, but in a very painful way, and the patient frequently died under them. If a man broke a limb it was usually set crooked; but the people had not such highly developed nervous systems in those days, and, therefore, did not feel pain so acutely.

The Pyramids and the Sphinx

The pyramids were built by various kings during the early centuries of Keltic Egypt. They were built by slave labour under the supervision of priests who had studied architecture. The heavy blocks of stone were roughly cut to the required size in the quarries and finally polished after they had been put in position. The mathematical proportions found in the great pyramid are purely accidental, the priests had no knowledge of the area of a circle, and the orientation was unintentional also.

The great pyramid was designed for a tomb by the king who built it, but at the last moment he decided to be buried elsewhere, hence the stone coffin was empty. The Queen's chamber was meant for a perpetual underground store for valuables, but after the king died his successor ordered the entrance to be blocked up, as he considered his valuables would be safer in the vaults of his own palace.

The Sphinx was made by one of the predecessors of Ishtar. He built the temple to Isis first, out of the solid rock, and then designed the Sphinx as the symbol of humanity, for in those days the doctrine of reincarnation was taught and the evolution of the spirit through animal-human forms was understood.

The weakness of the neighbouring states enabled the Kelts to extend their influence over the whole of the Soudan and conquer the tribes, who were compelled to pay tribute of ivory and gold which they procured from places now buried under the desert sands. The continual accession of tribes to Egyptian suzerainty made it easy for the Egyptians to raise troops among them, and thus they had a powerful army and used it to fight the Greeks and Persians, and they thus extended their power at one period over Palestine and Syria.

Greatness of Egypt during the reign of Ishtar This was the time when Ishtar was the queen, and the result of this was that the natives of Syria began to regard her as a goddess on account of her great beauty and generous disposition and the magnifi-

cence of her person; and so the stories went round to other tribes in Asia Minor, and gradually the worship of Ishtar became a religion.

The successors of Ishtar were weak kings and gradually lost control over the outlying provinces, and then the Greeks arrived at the border and the Egyptians were invaded and defeated, and the land of Palestine became part of the Greek empire till the fall of the latter, which occurred about two thousand years after the reign of Ishtar, and then the Semitic tribes from the north-east overran it. They were the idol worshippers who were in possession when the Jews conquered the land. Meanwhile Egypt began to decline in power, as the most evolved egos seldom came down into incarnation in the land, but were put elsewhere to build up other nations.

**Connection
between Ireland
and Egypt**

England at this period was populated by a race of primitive type who were the last remnants of the Atlantean stock. Ireland, however, was a flourishing country under the rule of the Keltic settlers from Greece. The Irish carried on trade with the Mediterranean countries, and sometimes Egyptian traders went to Ireland, and marriages took place between the two races so that there is even now some Egyptian blood to be found in Ireland though much diluted after so long. Ireland shall soon come into her own again.

When the Egyptians conquered the Soudan they annexed the whole of the Nile valley up to the source of the river. At that time there were large

